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SUNDAY-SCHOOL CATECHIST,

CONSISTING OF

FAMILIAR LECTURES,

WITH

QUESTIONS,

FOR THE USE OF

VISITERS AND TEACHERS.

BY MRS. TRIMMER.

*Hath not GOD chosen the poor of this world rich in faith, and
heirs of the kingdom which he hath appointed for them that
love him?*
James ii. 5.

L O N D O N :

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1788.

SUNDAY-SCHOOL CATECHISM

FAMILIAR LECTURES



VISITORS AND CONTRIBUTORS

For the purpose of giving a more complete and accurate
idea of the nature and extent of the collection, and of the
manner in which it is arranged, the following list of the
principal objects of interest is here presented to the
public. It is intended to be a guide to the visitor, and
not a catalogue of the collection. The objects are
arranged in the order in which they are to be seen,
and the list is divided into three parts, the first
containing the names of the objects, the second
containing the names of the persons who have
contributed to the collection, and the third
containing the names of the persons who have
been instrumental in procuring them.

TO THE
RIGHT HONOURABLE
THE
COUNTESS DOWAGER SPENCER.

MADAM,

I AM very sensible of the advantage my humble performance will derive from making its appearance under the patronage of a lady so eminently distinguished as yourself for activity and accuracy of judgment, in matters of piety and charity; and it gives me inexpressible pleasure that a work of mine should be the humble instrument for conveying to the world your Ladyship's public testimony in favour of *Sunday-schools*, and the *liberal instruction of the poor*.—An assurance of LADY SPENCER'S decided approbation of this institution, may determine many in it's favour, who were before doubtful of it's utility. Much do I wish, Madam, that all could have the incitement of your *personal example*—

this would have more effect on the *prejudiced* and *lukewarm* than a variety of arguments, and would animate the *zealous* to perseverance.—I trust that the former are not very numerous, for I am happy in being able to say, that your Ladyship has many noble and truly respectable coadjutors, in different parts of the kingdom, who attend as *visitors* in Sunday-schools, with unremitting ardour, from a conviction that their labours are not in vain.—That the number of these may increase, and that the objects of their benevolent attention may make a proper use of the instruction bestowed upon them, is my earnest wish.

I have the honour to be,

MADAM,

With grateful esteem,

Your Ladyship's

Most obliged and most obedient servant,

SARAH TRIMMER.

Brentford,
June 28, 1788.

P R E F A C E.

FULLY persuaded, from the indulgence I have already met with, that my labours will be candidly received, I venture to lay before the public the following specimen of a mode of Religious Instruction, peculiarly adapted to the *capacities* and *stations* of the POOR.

I have given to my work the title of *The School Catechist* because I would not be regarded as invading the province of the clergy.—It has long been considered as a part of the business of schools to prepare catechumens for the examination of their respective ministers; — *The School Catechist* pretends to nothing more: when my utmost efforts have been exerted for this end, an ample field will remain, in which those pious divines who extend their pastoral care to the meanest of their flocks may exercise their own abilities.—Neither is it my design to supersede the works, or

exalt myself to a level with persons of acknowledged eminence, who, in this or former ages, have condescended to write *Lectures, Catechisms, &c.* for the *poor*; on the contrary, my wish is to render their valuable tracts more profitable, by opening the minds of the illiterate sufficiently, to enable them to improve by writings which have no fault but that of being above the comprehension of those whose understandings have had no previous culture.

In pursuing the proposed plan it will be my endeavour to conduct the scholars on, step by step, to such a degree of Christian knowledge as may furnish them with solid principles for the cheerful performance of the duties of their humble station; enable them to understand all that it materially concerns them to know of the *sacred writings*; and excite, and keep alive in their minds, the hope of obtaining an eternal inheritance.

In the present tract I have attempted to prove, in a familiar manner, the certainty of Divine Revelation—the truth and authenticity of the Holy Scriptures; — to
give

give an exalted idea of the Supreme Being, and to fill up the *outline* of religious and moral obligations, drawn with a most masterly hand, in a part of the church catechism, which I believe is acknowledged by Christians of all denominations to be not only *unexceptionable* but *admirable*.

In a second part of this work it will be my endeavour to make the scholars acquainted with the general scope of the Scriptures of the *Old Testament*; and, in a third, to enable them to study the *New Testament* to advantage.—I trust that the mode here adopted will be found conformable to the practice of the Divine Author of our religion, who communicated the most important truths by familiar discourses, which he accommodated to the particular characters and circumstances of his hearers.

I shall make the Lessons as *general* as I can consistently with my own fixed principles; for it is my desire not only to avoid giving offence to Christians of different persuasions, but to promote, as far as possible, that harmony which at present unites

them in the same good work. If my plan of *appropriated instruction* is honoured with public approbation, it will be extended to young persons in the higher classes of life.

INTRODUCTION.

I SHALL avail myself of this opportunity, for conveying to those ladies who have requested it of me, a few hints, in addition to those in the *Œconomy of Charity*, for conducting a Sunday-school, which will at the same time serve to shew the use which I think may be made of the following work.

If the number of ladies in any place is more than sufficient to superintend a Sunday-school at one time, it will be found very convenient to divide into two parties, to attend alternately for a month together.—And I would advise to divide the children into classes, according to their respective proficiency.

In order to save the expense of books, which the children will be apt to spoil before they can read the first pages, they may

be taught at first by means of lessons like the following specimen :

A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

ba	be	bi	bo	bu	by
ca	ce	ci	co	cu	cy
da	de	di	do	du	dy
fa	fe	fi	fo	fu	fy
ga	ge	gi	go	gu	gy
ha	he	hi	ho	hu	hy

When the children have learnt to read these lessons, and can spell them a little by rote, they may be put into the Salisbury Spelling Book, Fox's Lessons, Mr. Raikes's Sunday Scholar's Companion, &c. or if those are thought too expensive, into the Child's First Book, part 1st.

It will be found to answer a very good purpose if the backward children are allowed to take their respective books and lessons home with them.—Some who are put to school by their parents in the week,
will

will study and learn their Sunday task there; others will be taught by their parents or friends when so ready an apparatus is at hand; and others will be forwarded by their school-fellows in the classes, if the latter are encouraged to expect a little reward for their pains.

After the children have read their lessons, and spelt a few words by rote, they may be taught the *Lord's Prayer* by heart; the teacher repeating it to them sentence by sentence, and taking particular care that they pronounce the words right and make the proper pauses. When they are quite perfect in this, the scholars may be taught, in the same manner, Dr. Watts's Morning and Evening Prayers for Infants, which are at the end of his *Young Child's Catechism*, or any other short prayer that may be approved by the visitors; and also Dr. Watts's *Young Child's Catechism*, and his *Catechism of Scripture Names*; *The Child's First Lessons in Religion*, or M. P.'s *Short and Easy Catechism*, as the visitors shall judge proper; and the elder girls may learn Mr. Moore's *Morning and Evening Prayers*; and may

join the higher class, while the Lectures in the Sunday School Catechist are read; and be questioned with those, who are not examined concerning the *references*. It will be of great use if the visiter in the morning will hold familiar conversations with the little children, and admonish them in a kind cheerful way concerning their general behaviour, particularly at church; and in the evening read or relate to them some entertaining instructive story, such as those in the Salisbury Spelling Book, The Poor Child's Friend, The Reward Book, Lessons of Moral and Religious Instruction, &c. A little present occasionally would be a great encouragement. Before the children go to church a prayer should be read. When the children's improvement calls for farther instruction, the following books will be found useful: For the Visiter one Church Catechism broke into short questions and answers, one Sunday-school Catechist, one Watts's Divine Songs, One Short Scripture Histories, transcribed from the Scriptures, by a Lady; the History of our Saviour and his Apostles, by ditto: these may be supplied in the proportion of one to every two girls in the class.

The

The Child's First Book, part 2d—one for each girl.

Watts's Divine Songs—ditto.

The girls may be allowed to take home the Child's First Book, part 2d, and Watts's Songs, but no others.

Morning business for the Teacher and Visitor of this class.

To hear the girls repeat their morning prayer and spell—to hear them read in the Scripture Histories alternately, each stopping at a proper period—to teach them by heart a part of the church service, viz. the confession—*O come let us sing unto the Lord, &c.*—to teach them the church catechism, and question them—to read to them a part of the Sunday-school Catechist, and question them, omitting the questions that relate to the references—to endeavour to gain their confidence by inquiring into their conduct during the course of the week, and commending or kindly admonishing them as circumstances require* with

* I have been favoured with some copies of Lessons for Sunday Scholars, by a Clergyman which have not yet been made public; they are very proper to be read in this

Afternoon Business.

If the children assemble before church, in the afternoon, they may be taught their catechism, instead of hearing them in the morning; and may fill up the rest of the time with studying their lessons.

Evening Business.

To hear the girls repeat their evening prayer and a part of the church service—to hear them spell, and read in the Scripture Histories, and say an hymn—to read to them a lecture in the Sunday-school Catechist, and question them as in the morning—to read some entertaining story, or talk familiarly with them concerning their own little affairs; such as the health of their parents—how they employ themselves in the week—how they agree with their brothers and sisters, and their neighbours, &c.

this class:—Likewise with a plain and concise exposition of the Church Catechism by the same.—I must also mention a set of plain and familiar Lectures by the late Rev. William Duke, which will be found very useful, where a more copious plan cannot be adopted. This last is sold by Messrs. Rivington, price 2s.

When

When the children have read through both parts of the Scripture History they may be removed into a higher class, for which I would recommend the following books.

For the teacher, or visiter a Testament, a Common Prayer Book — a Catechism broke into short questions and answers—a Sunday-school Catechist—the Servant's Friend—the Two Farmers.

For the scholar's, Testaments in the proportion of one to every two girls—Common Prayer Books ditto—Watts's Songs, one for each girl, (if not before supplied) Sunday-school Dialogues ditto.

Morning Business for the Teacher or Visiter.

To hear the children repeat their morning prayer and a part of the church service, viz. *We praise thee, O GOD—O be joyful in the LORD, &c.*—To instruct them how to find the Psalms—to hear them read those for the day of the month—to read to them in the Sunday-school Catechist, and question them as in the former class

—to inquire a little into their conduct, admonish them concerning their behaviour at church, &c.

Before church in the afternoon to hear them spell and repeat their catechism, and question them.

Evening Business.

To hear the girls read in the Testament, and after that one of the Sunday-school Dialogues—to hear them repeat a hymn or psalm—to read to them some of the Sunday-school Catechist, and question them—to read to them a part of the Servant's Friend, or any other book that may be approved by the visiter—to admonish, &c.

When the children have read the Gospels and the Acts, they will be fit for a higher class, in which the following books may be used.

For the teacher a Bible, a Common Prayer Book, a Sunday-school Catechist. Other books for amusement and instruction at the discretion of the visiter.

Books

Books for the Scholars.

Bibles in the proportion of one to every two girls—Common Prayer Books one to each girl—a Spelling Book ditto—a Church Collect Book ditto—a Sunday-scholar's Manual ditto *. These books the children to be allowed to carry home with strict injunctions to bring them every Sunday.

Morning Business.

To hear the girls, one at a time, repeat the collect of the day, the rest in the meanwhile to study that part of their Manual which contains the references to the lecture last read to them.—When each has said the collect, all to stand up together, in order to learn how to use their Prayer Books at church, and how to find the lessons, &c.

To hear them read—to examine them concerning the texts belonging to the section *last* read to them; and then to read to them another lecture, and examine them

* The Sunday-scholar's Manual is the book which corresponds with the Sunday-school Catechist.

XX INTRODUCTION.

by the questions, omitting those which relate to the references.

If they have any spare time, the girls who are unemployed may assist in teaching the backward children.

In the Afternoon before Church.

To hear the girls say their catechism—after which to see that they study in their Manual the texts belonging to the lecture read in the morning in the Sunday-school Catechist.

Evening Business.

To hear them spell—to hear them read some part of the Scriptures—to hear them repeat a psalm or hymn—to read as much of the Sunday-school Catechist as they will attend to without being tired, rewarding them for any remarkably good answers. To let the girls who read most fluently read a part of the Servant's Friend, &c. to the rest in turn. After the business of teaching is over a psalm may be sung, if the children are instructed in psalmody.

After

After which a prayer to be used by the teacher, and the Lord's Prayer the children joining in the latter.

The above method is that which will be followed in the schools under my own immediate inspection, and I trust it will be easy and pleasant both to the teachers and scholars—it has been hitherto practised, in most particulars, with the desired success—Many of the children's minds are much expanded—merely to teach them things by rote, or leave them to an indiscriminate use of their Bibles, will answer but little purpose: but it is to be hoped that children thus instructed will make a proper use of the tracts which have been abundantly written for the poor, and which may be given them from time to time, at the discretion of the visitors*.

For the farther information of those Ladies who may approve of the plan here proposed, I will subjoin a List of the books to be progressively used.

* A list of these tracts may be had gratis, of Messrs. Rivington, St. Paul's Church-yard.

*A LIST of LESSONS and BOOKS to be
used progressively in a SUNDAY SCHOOL.*

1. A SHEET of FIRST LESSONS.—Sold by Mr. Johnson, St. Paul's Church-yard, price 2d.
2. The CHILD's FIRST BOOK, part 1st.—Published by the Society for promoting Christian knowledge, and sold by Messrs. Rivington, St. Paul's Church-yard, price 2d. or 25 for 3s.
3. Dr. WATTS's YOUNG CHILD's CATECHISM.—Sold by Mr. Longman, Paternoster-row, price 2d. or 1s. 6d. per doz.
4. The CHILD's FIRST LESSONS in RELIGION.—Sold by Messrs. Rivington, price 1d.
5. Mr. MOORE's MORNING and EVENING PRAYERS—Sold by ditto, price 1d.
6. M. P's SHORT and EASY CATECHISM.—Sold by Messrs. J. MARSHALL and Co. Aldermay Church-yard, price 1d.
7. The SALISBURY SPELLING BOOK.—Sold by Messrs. Rivington, price 8d.
8. LESSONS of MORAL and RELIGIOUS INSTRUCTION, &c.—By ditto, price 4d.
9. FOX's LESSONS.—Sold by ditto, price 4d.
10. Mr. RAIKES's SUNDAY SCHOLAR's COMPANION.—Sold by ditto, price 6d.

11. The

11. The POOR CHILD's FRIEND.—Sold by Mr. Baldwin, Paternoster-row, price 6d.
12. The REWARD BOOK.—Sold by Messrs. Marshall, price 2d.
13. SHORT HISTORIES, transcribed from the Scriptures, by a Lady.—Sold by ditto, price 1s. or 10s. per dozen, bound in canvas.
14. The HISTORY of our LORD and his APOSTLES, by ditto.—Sold by ditto, price ditto.
15. The CHILD's FIRST BOOK, part 2d.—Sold by Messrs. Rivington, price 2d. or 25 for 3s.
16. Dr. WATTS's DIVINE SONGS.—Price 6d. or 5s. per dozen.
17. The CHURCH CATECHISM, broke into Short Questions and Answers.—Sold by ditto, price 2d. or 25 for 3s.
18. SUNDAY-SCHOOL DIALOGUES.—Sold by Messrs. Marshall, price 3d.
19. The SUNDAY-SCHOLAR's MANUAL.—Sold by Messrs. Longman and Robinson, Paternoster-row, and Mr. Johnson, St. Paul's Church-yard, price 1s. bound, or 10s. 6d. per dozen.
20. THE SUNDAY - SCHOOL CATECHIST.—Sold by ditto, price 2s. bound.
21. The SERVANT's FRIEND, — Sold by ditto, price 9d. or 8s. per dozen.
22. The TWO FARMERS.—Sold by ditto, price 9d. or 8s. per dozen.
23. The CHURCH COLLECTS. — Sold by Messrs. Rivington, price 2d. or 12s. per hundred.

Published by the AUTHOR of this work,
And sold by J. MARSHALL and Co. Aldermary
Church-yard, Bow-lane, Cheapside.

1. A Series of PRINTS of SCRIPTURE HISTORY, dedicated to *Madame La Comtesse de Genlis*, (now *Marquise de Sillery* designed as ornaments for those apartments in which children receive the first rudiments of their education, price, pasted on boards to hang up in nurseries, 1s. 6d.—in sheets, 8d.—sewed in marble paper for the pocket, 10d.—neatly bound in red leather, 1s. 2d.
2. A DESCRIPTION of the above set of Prints, contained in a set of Easy Lessons, price 6d. sewed in marble paper, or 10d. bound in red leather.
3. A series of PRINTS of ANCIENT HISTORY in two parts, price, pasted on boards, 3s.—in sheets, 1s. 4d.—sewed in marble paper, 1s. 8d.—bound in red leather, 2s. 4d.
4. A DESCRIPTION of the above Set of Prints, contained in a Set of Easy Lessons, two parts, 1s. sewed in marble paper, 1s. 8d. bound in red leather.—A Set relating to Roman History is in great forwardness.
5. A new monthly publication entitled *The FAMILY MAGAZINE*, or, A Repository of Religious Instruction and Rational Amusement; designed to counteract the pernicious tendency of immoral books, &c. which have circulated of late years among the inferior classes of people, to the obstruction of their improvement in religion and morality.

The first number of this work for January 1788 was published on the first of February, and will be continued regularly on the first of every month, price 6d.

✂ For the rest of Mrs. Trimmer's Publications, see the last page.

SUNDAY-SCHOOL CATECHIST.

RECEIVED

LECTURE I.

ON THE ADVANTAGES OF BEING ABLE TO READ, AND
THE PROPER USE OF READING.

I AM happy in seeing such a number of good children and young people all desirous of being instructed; I do not doubt but that *you* are delighted with the hope of getting learning, and I am delighted with the thoughts of your being taught—it is so pleasant to read good books!—Reading fills up time, which people are often at a loss to know what to do with; such as the hours after church on Sunday evenings, and on those days in which they are out of work.—It is very tiresome (as I dare say many of you know, and others have heard your fathers and mothers say) to sit and *do nothing*; and it is still worse to *do mischief*.—I am sure Sunday-scholars ought to think themselves greatly obliged to ladies and gentlemen who provide Sunday-schools for them; it shews plainly that they love their poor neighbours, and wish to put them in the way of being *good* and *happy*; and it is to be hoped that all whom they are thus disposed to make happy will try to be good, and deserve their kindness by their diligence and attention: it is also to be hoped that they will follow the advice which will be given them, and learn to behave in such a manner as

to gain the love of the great God of heaven and earth, and of all good people; and that they will be neat and tidy in their persons, so that ladies and gentlemen may like to come among them. Let me tell you though that Sunday-schools are not set up merely to bring you into the presence of your superiors, or to give you an opportunity of getting learning, or to teach you to dress neatly, and behave with civility; they are chiefly designed to have you taught how to keep the Sabbath-day holy, and *how to make a proper use of learning.*— Learning is worth nothing if it does not help to make those who have it good. People had better be without learning than to make an ill use of it: for my part, I assure you I would not help to teach *one* of you if I supposed you would not grow the *better* for it. Remember, therefore, what I am now going to say — THE PROPER USE OF READING IS TO LEARN HOW TO SERVE GOD; TO DO GOOD TO OUR FELLOW-CREATURES; AND, BY THESE MEANS, TO GAIN HAPPINESS TO OURSELVES.

It is no uncommon thing to see persons who can read well setting themselves up *above that station in life in which is bath pleased God to place them*; or doing *as bad actions*, and using *as bad words*, as the most ignorant poor creatures in the world.—I hope this will not be the case with any of you. It very frequently happens also that children who can read *well*, and repeat a number of things

things *by heart*, fancy themselves *very clever*, though they do not understand the *meaning* of those things which they read and repeat any more than a parrot would do.—I hope we shall have no such *conceited children* among the Sunday-scholars: *conceit* makes people worse than *fools*^a.—Those who think they know a great deal more than others are apt to be negligent, and not to take pains to improve. Those who come to a Sunday-school, let them be ever so *big*, ought to consider themselves as *little children*, and *humble themselves* to learn whatever their master, mistresses, and visitors, think fit to teach them.—Sunday-schools are designed to put people in the way of attaining the KINGDOM OF HEAVEN; and whoever would enter that must *humble himself, and become, like a good little child*^b, *willing to learn and ready to obey*.

QUESTIONS.

Do you wish to be instructed? Are you pleased with the opportunity of getting learning? Which do you think will be the pleasantest way to fill up your leisure hours—with *reading*, or to sit idle? Which will be best, to *read* when you have no work, or to go sauntering or running about and getting into mischief? Are you obliged to the ladies and gentlemen who have provided

^a Prov. xxvi. 12.

^b Matt. xviii. 3. 1 Pet. ii. 2.

Sunday-schools for you? Is it not a sign that they wish to see you *good* and *happy*? What should you do to deserve their kindness? Are Sunday-schools set up only to give people *learning*? What are they *chiefly* designed for? What else are they designed for? What is the proper use of reading? *Who* may we, by reading, learn to *serve*? *Who* may we, by reading, learn to *be good* to? What shall we gain to *ourselves* by serving God and doing good to our fellow-creatures? Then the way to make *ourselves* *happy* is to *serve* God and do good to our fellow-creatures? *Which* is the way to make *ourselves* *happy*? Very well, pray remember this; for depend upon it there is *no other way* by which *mankind*, that is to say, *men, women, and children*, can possibly obtain happiness. What do you mean by *mankind*? Are all people who can read *good*? Should people who can read grow *proud*, and be above going to *cart* and *plough* and *common services*? Do not you think reading may be very useful to people who follow such occupations? Do not you think they may find time to read without neglecting their business? Should people who can read, and by that means learn what is *good* and *right*, do *bad actions*? Should they *swear* and *say bad words*? Should those who are noticed by their *bettors* behave *rudely*?

Is it enough to be able to *read* books without *understanding* them? Is it enough to be able to *repeat things by rote* without understanding the meaning of them? What should those who read and learn by heart try to do? Should people who talk like parrots think themselves *clever*? What does *conceit* make people? What are those who think they know a great deal *apt to do*? What should all people who come to a Sunday-school do? Should they *bumble themselves as if they were little children*? *How* should they humble themselves? What are Sunday-schools designed to put people in the way of obtaining? What must those do who wish to enter into the kingdom of heaven? What must they *become like*? What must they be *willing to do*? What must they be *ready to do*?

QUESTIONS RELATING TO THE REFERENCES.

WHAT text of Scripture teaches that *conceit* makes people worse than fools? Repeat it. In what parts of Scripture is it said that those who would enter the kingdom of heaven must humble themselves like little children? Repeat them. Why are people who are beginning a religious course compared to *new-born babes*? What *food* is usually given to new-born babes? What parts of Scripture are called the *milk of the word*? Why are they called so?

LECTURE II.

OF DIVINE REVELATION, AND THE EXCELLENCY OF THE
SCRIPTURES.

I SUPPOSE you have all heard of the great God who made you ; but I fear there are not *many* among you who know how to serve Him^a. — I fear there are not *many* among you who *do all the good you can* ; and consequently there are not many of you who are *as happy as you might be if you did your duty*. — By *duty* I mean those things which are proper for us to do, and which God has commanded us to do^b. — There is nothing in the world so pleasant to any one as the thought that they have done their duty. God has given us *sense* and *reason*, so that we can understand his commands ; and this is one thing that sets us above the rest of the living creatures in the world^c : dogs, horses, cows, sheep, birds, fishes, and so on, have not *sense* and *reason* enough to understand God's commands, so they have no *duties*. — By a *command* I mean an *order* to do such things as God chuses, and not to do others which he does not approve ; doing, according to these commands, willingly, is called *obedience* ; resolving not to do so, and acting contrary to them, is *disobedience* —

^a Deut. vi. 13. Matt. iv. 10.

^b Deut. v. 32, 33.

^c Ps. xxxii. 9.

Mankind could not, with all their *sense* and *reason*, have found out the will of GOD: men cannot see into the minds of *other men*, to know what *they* would like to have done or left undone; much less could they have known the mind of the GREAT GOD who made them^d. — It was very good of GOD to make his will known; *because*, without making use of their *sense* and *reason* in doing the will of GOD, mankind could not have been *happy*; doing the will of GOD is the greatest happiness that any one can possibly know, for his will is, that all should do what is *right* and *best* for them; and none but GOD *himself* can know what that is.

In order to make his will fully known, and instruct mankind in their duty, GOD was so very good as to cause a BOOK to be written. This Book is called THE WORD OF GOD, THE SCRIPTURES, THE LAW AND THE PROPHETS, THE BIBLE, and THE OLD AND NEW TESTAMENT.

The *Scriptures* are called *The Word of God*, because they relate things which GOD alone could make known. The meaning of the word *Scripture* is THE WRITTEN WORD OF GOD. The *Scriptures* are called *The Law and the Prophets*, because all the *laws* or *commands* which GOD has given to mankind are written in them, and like-

^d Rom. xi. 33, 34. Pf. xix. 8.

wise all that certain men called *Prophets* wrote by GOD's direction. The meaning of the word BIBLE is THE BOOK; that is to say, *The book to be preferred before all other books.* The word TESTAMENT signified a COVENANT, or agreement. The *Old Testament* contains a *covenant* made by GOD with *mankind* many ages ago. The *New Testament* contains the *covenant* which still continues between GOD and *mankind*. The meaning of the word *Gospel* is GOOD TIDINGS or NEWS. The New Testament contains the most comfortable and joyful tidings that were ever sent from GOD to *mankind*.

The Scriptures contain all that GOD has seen fit to *reveal* or *make known* concerning *Himself* and *His wonderful works*, and what it is *His will* that *mankind* should *believe* and *do*.

The Scriptures alone inform us that GOD was *before any thing came into being*; and a number of other particulars concerning Him, which I shall soon endeavour to explain to you. They also inform us *what mankind were made for—how they came to be subject to death—what will become of them after death*; and various other circumstances very necessary for us to know, but which the *wisest man* that ever lived in the world could not have found out or accounted for.

The Scriptures also contain a great many *histories* which shew the manner of GOD's dealing with *whole nations* and *particular persons*, according

ing as they are *good* or *wicked*. By the *Scriptures* alone we can learn what *rewards* or good things God has promised to those who *believe in His word and obey His commands*; and what *punishments* He has threatened to those who *disbelieve His word and disobey His commands*.

QUESTIONS.

HAVE you ever heard of GOD? Do you know how to *serve God*? Then I will endeavour to put you in the way of doing so. Do you wish to know your *duty*? I will try to point it out to you. What is *duty*? Has GOD given us *sense and reason*? What helps to raise us above brute-creatures? Have brute-creatures any duties? Could they understand GOD's commands? What do you mean by GOD's commands? What is *willingly doing, according to these commands*, called? What is *obedience*? What is *resolving not, and refusing to do*, according to these commands, called? What is *disobedience*? Could *mankind* have found out the will of GOD? Can we see into *other men's minds*? Can we tell what *they* like to have done or not done? Could any *man*, do you think, see into the mind of the *great GOD of heaven and earth*? Then they could not have found out what GOD chuses men should do or not do, do you think *they could*? Then GOD was *very good* in making his will known, was He

not? What is this book called that contains the WORD OF GOD? Why is it called the WORD OF GOD? What is the meaning of the word *Scripture*? Why are the *Scriptures* sometimes called the *Law* and the *Prophets*? What is the meaning of the word *Bible*? Why is the Bible called THE BOOK? What is the meaning of the word *Testament*? What *covenant* does the *Old Testament* contain? What *covenant* does the *New Testament* contain? What does the word *Gospel* signify? What book contains the best tidings that GOD ever sent to mankind?

Do the *Scriptures* contain all that GOD has seen fit to *reveal* concerning Himself and his works? What do you mean by the word *reveal*? Do the scriptures make known what GOD requires mankind to *believe*, and what he chuses they should *do*? Where may we learn that GOD *was* before any thing came into being? Where may we learn *what mankind were made for*? Where may we learn *how they came to be subject to death*? May we learn also from thence *what will become of mankind after death*? Are not these things *worth knowing*? Could you find these things *out of yourself*, think you? *Who* could find them out? Could the *wisest of men* ever know of *himself* how things came to pass which happened *before he had any being*, when he himself was *nothing*? Then we are greatly *indebted* to GOD for making these things known, are we not?

Did

Did I tell you that the scriptures contained any *histories*? What do these histories *shew*? From whence may we learn what *rewards* God will bestow on the *obedient*? What do you mean by *rewards*? Where may we learn to know what *punishments* God will send on the disobedient. Are you not desirous of knowing these things?

QUESTIONS RELATING TO THE REFERENCES.

WHAT text says that we cannot find out the mind of the Lord?

What text says that the statutes or commandments of the Lord are right? What is meant by right? What is meant by enlightening the eyes? What shews that the statutes of the Lord are right?

LECTURE III.

ON THE SUPERIOR EXCELLENCY OF THE SCRIPTURES.

THE Scriptures were written by *good men*: but, in respect to those things which they could not possibly *know*, because they happened long before they came into the world, God *himself* put into their minds what to write—He *inspired* them^a.

^a 2 Tim. iii. 16.

God's putting these things into their minds is called *divine inspiration* and *divine revelation*. Those *histories* in the Scriptures which the writers *knew of* are also to be reckoned by us as *divine revelation*, because they were *chosen out by God*, and *revealed* or *made known to the world* by His *command*, to serve as examples and warnings to mankind^b: so that we are to receive the *whole* of the Scriptures as the *WORD OF GOD*.

As the Scriptures are the *WORD OF GOD*, we may be sure they are *true*^c; for in them He declares Himself to be a *GOD OF TRUTH*^d; and as such he would not have *inspired*, or *put into the minds of the writers*, any *false*ty. Besides, God has *proved* Himself to be a *GOD of truth*, by *fulfilling* many of the *promises* made in *Scripture*, and therefore His *WORD* may be *depended upon*. And we may be *sure*, that not only those parts which contain the *commands*, *promises*, and *threatenings*, of God are true, but the *histories* also; for a *GOD of truth* would never have suffered *falsehood* to be mixed with his *Holy Word*; therefore, whatever was written by the *inspired writers*, for the instruction of mankind, is to be considered as *divine revelation*, because it was either *inspired by God*, or *chosen out by Him*^e.

^b Rom. xv. 4. 1 Cor. x. 11. ^c Ps. cxix. 160.

^d Exod. xxxiv. 6. Deut. xxxii. 4. Ps. c. 5.

^e Deut. iv. 2. Ps. xxx. 6.

Another circumstance, which proves that the *Scriptures* are the *Word of God*, and true, is, that though many wicked and powerful men, nay *whole nations*, have, at different times, set themselves against them, they have never been able to *prove them false*, or to *destroy* them. Some parts of the *Scriptures* have already remained several thousand years.

There is still another particular which plainly proves that the *Scriptures* were written by *divine inspiration*; and that is, the instruction in them being suitable to *all ranks of people in all ages of the world*; for those who *live now*, for those who *lived before us*, and for those who *will come after us*; and though there are many things in them which cannot be understood by *all people*, every person may understand as much as is necessary to make them happy for ever and ever, if they will read them with an humble mind^s, and a sincere desire of knowing their duty.

No *man*, or set of *men*, unless *divinely inspired*, could possibly have written such a wonderful book, as points out the certain way by which mankind may obtain happiness which will endure for ever and ever, as will hereafter be explained.

Since the *Scriptures* acquaint us with the will of *God*, instruct us how to do our duty, and point out the only certain way to obtain happiness which will last for ever and ever, they convey the most valuable in-

struction we can possibly receive; (as I hope hereafter to convince you.) There is no *wisdom* comparable to that which the *Scriptures* teach. Every *other kind of learning* is of little value when compared with *understanding the WORD OF GOD*. All the *riches* in the world could not make us amends for the loss of it; because they cannot promise such happiness as the *Scriptures* promise. As the *Scriptures* contain the *WORD OF GOD*; as they are certainly *true*; as *God's laws are written in them*; as they publish the happiest tidings that were ever sent by *God* to mankind, and convey the most valuable instruction; surely the *BIBLE* and *TESTAMENT* should be received with thankfulness, and esteemed by us not only as the best of Books, but as a *TREASURE* * which we cannot value so highly as it deserves.

Sense and *reason* were given to mankind on purpose that they might learn *to know God*, and *understand their duty* as it is written in the *Scriptures*. Those who are unacquainted with the *Scriptures* are very ignorant indeed; they cannot find out their duty, and they know not what is to become of them after death any more than the cattle in the field do. This is still the case with whole nations of the world, as I shall soon inform you. And it has been the case with many people in this country for a long while; but now that *Sunday-schools* are established, every person who is in-

clined to learn may be put into the way of knowing God's word.

Surely then every person, who *has* sense and reason, will be glad to study the Scriptures; they will wish to know more than *horses, dogs, and other brute creatures*, are capable of knowing!

There are many *good books* besides the *Scriptures*, but none of them are worthy to be compared to the *Bible and Testament*, because they are not *divinely inspired*. The excellency of *other good books* lies in their *explaining different parts of the Scriptures*, and *advising and persuading* people to *consider* what the *Scriptures* teach, and to *live* in a manner agreeable to the *commands of God*. These good books are well worth reading by those who have *leisure*, but the *Scriptures* should be read in the first place.

There are also a great many *bad books*, which teach people to be wicked; and there are numbers of *foolish ones*, that serve only to *divert* the mind without doing any good at all; these should be carefully avoided; for those who have but little time for reading should employ that little *well*; and those who are not capable of judging for *themselves* what books are proper should ask advice of those who are good judges. 'Bad books are as dangerous as bad company, for they will corrupt the mind at least as much.

QUESTIONS.

Who were the Scriptures written by? Who put into their minds *what to write*? What is GOD's putting *these things into their minds* called—*Divine inspiration*, is it not? What *else* is it called—*Divine Revelation*, you know. Are the *histories* of those things which the writers themselves *knew of*, without being *inspired*, to be received by us as *divine revelation*? Why so? Who *chose* those histories? Then you think that the *whole* of the Scripture is to be received as *divine revelation*, as the *word of GOD*? How may we be certain that the Scriptures are the *word of GOD*? How may we know that they are *true*? Would a GOD of *truth*, think you, have *inspired falsities*? How did I say GOD has *proved* himself to be a GOD of *truth*? Then I hope you will readily depend upon his promises when you shall know what they are. Don't you think, from what I have told you, that we have just reason to believe *all the histories in the Bible* to be *true*? Do you think GOD would have suffered *falsehood* to be *mixed* with his *WORD*? Did I mention that any persons had been so wicked as to set themselves against the Scriptures? What did they want to do? If neither particular persons, nor even *whole nations*, could prove them *false*, what is that a *sign of*?—That they are *certainly true*,

true, is it not? Who did I say the Scriptures were written to suit? Did I say that they were written to suit *us* only who live at this time in the world? Who else have they suited? Who else will they suit? Did I tell you that *all people* could understand *every part* of the Scriptures? How much may each person understand? What minds should those have who read the Scriptures? What desire should they have? Don't you think the Scriptures a very *wonderful* book? What is the most valuable instruction? Can any instruction be more valuable than that which puts us in the way of *being happy for ever*? What book contains the most valuable instruction? Can any *learning* be compared to that contained in the Scriptures? Are those who are not acquainted with the Scriptures able to find out their duty? Can they tell for a certainty what will become of them after *death*? Are there people now in the world in such a state? Was it the case with some of you a little while ago? Are you now put in a way of learning these things? Then I hope you will come regularly to the School, and attend at an early hour in the morning, that you may learn as much as possible.

Do you think the mere learning to *read* and *spell*, to *write* and *cast accounts*, is worthy to be compared to understanding the Scriptures? Should persons who are ignorant of the Scriptures *pride* themselves in such kind of learning? Can they think

think that GOD will *regard* those who *sight his* WORD, let them be ever such good *scholars*? Should such a book as the *Scriptures* be read in a *careless, inattentive* manner? What should every one who reads it strive to do? What could make us amends for the loss of the *Scriptures*? Why not? If the *Scriptures* are so *invaluable* to us, how should we *receive them*? How should we *prize* them? What were *sense* and *reason* given to mankind for? Should those who *have* sense and reason be contented with knowing no more than *brute-creatures*? Then I hope you will apply your sense and reason in learning your duty, and in doing the will of GOD when you are acquainted with it.

Are there any *good books* besides the *Scriptures*? Are they *as good* as the *Scriptures*? Why not? What does the *excellency* of these books lie in? What do they *explain*? What do they *advise*? Are these good books worth reading? *Who* should read them? What book should be read in the *first place*? Should bad books be *ever* read? Why not? Should *foolish* books be ever read? Why not? Then it is very *wrong* for people to lay out their half-pence and pence in such kind of books, is it not? What should those do who are no judges themselves whether books are good or bad, wise or foolish? Is it dangerous to read *bad* books? What will they do to the mind?

QUESTIONS RELATING TO THE REFERENCES.

WHAT text says that all Scripture was given by the inspiration of God? What texts say that they were written for our instruction and admonition? What is meant by *learning*? What is meant by *admonition*? What is meant by *the ends of the world*?

What text of Scripture mentions the *Word of God* as *true*? Did the LORD ever proclaim himself to be a *God of truth*? Can you repeat another text that mentions God by this character? Is there a text which tells us *how long his truth will endure*? Can you call to mind a text which you have learnt before that says *all Scripture was written by the inspiration of God*? What text says that we may not *diminish* or *take away* from the Scriptures? What text says that we may not *add* to them? Do you find in the Scriptures an example of any person who preferred God's word to *riches*? Who was it?

LECTURE IV.

ON THE NATURE AND ATTRIBUTES OF GOD.

LISTEN to me, dear children, for I am going to tell you what the Scriptures teach us about God.

In

In the Scriptures we read that there is only *one* God^a, that He is a *spirit*, and that He is *infinite* and *eternal*:^b the word *infinite* signifies *without bounds*; the word *eternal* signifies *without beginning and without end*; GOD alone is *eternal*: He was *before all things*; there never was a time when there *was no* GOD; there never will be a time when there *will be no* GOD. GOD is *immortal*, that is to say, he never can die. You see that men and women, and children, and every thing in this world, have a beginning, and come to an end; they are born and they die; they are *mortal*. *Immortal* signifies *not subject to die*; *mortal* signifies the contrary, that is, *subject to die*. GOD can never die—He is by nature immortal. GOD is *everlasting*^c; the word *everlasting* explains itself. If GOD is *infinite*, *eternal*, *immortal*, and *everlasting*, he must be the greatest and most wonderful of Beings^d.

QUESTIONS.

How many gods do the Scriptures say there are? What is GOD? Is GOD *infinite*? What do you mean by the word *infinite*? Is GOD *eternal*? What do you mean by the word *eternal*? What is eternal besides GOD? Was

^a Deut. iv. 35, xxxii 39, 40, 41. ^b Psalm cxlvii. 5.
Deut. xxxiii. 27. 1 Tim. i. 17. ^c Gen. xxi. 33.

^d Psalm xcvi. 9. Exod. xv. 11.

there any thing *before* GOD? Has there *always* been a GOD? How *long* has there been a GOD? Will there *always* be a GOD? Are men and women *eternal*? Will all things come to an end?

Is GOD *immortal*? What do you mean by the word *immortal*? What do you mean by *mortal*? Are mankind *mortal* or *immortal*? Do they die? Can GOD die? Then there is a great difference between GOD and mankind, is there not?

Is GOD *everlasting*? What is meant by the word *everlasting*? Who is *eternal*, *immortal*, and *everlasting*? Who is the *greatest* and most *wonderful* of Beings?

QUESTIONS RELATING TO THE REFERENCES.

WHAT texts of scripture mention that there is but one GOD? Where is it said that his understanding is infinite? In what part of scripture is GOD called eternal? Where is GOD styled immortal? Where is he called everlasting? Where is it said that there is no Being like GOD?

LECTURE V.

ON THE ATTRIBUTES OF GOD.

THE Scriptures teach us that GOD is not only *eternal, immortal, everlasting*, but *almighty*^a; that is to say, *able to do all things*. The Scriptures relate that He made the heavens, the earth, and the sea; the sun, the moon, and the stars; the trees, the plants, and the flowers; the beasts, the birds, the fishes, and creeping things; and that He also made mankind, and gave them a living soul, and *sense and reason*. The Scriptures may well speak of GOD as *almighty* if He was able to do these wonderful things!

GOD is called the CREATOR^b; that is to say, the *Maker of all things*. The word *creating* signifies *making things out of nothing*; GOD made all things at first *out of nothing*. Whatever *men* set about making they must have some parts of GOD's works to make them of; but GOD wants no help, He alone *creates*.

The different things that GOD made are called *creatures*^c; that is to say, things that were *created* by the CREATOR. None of these things came

^a Gen. xvii. 1. ^b Isa. xliii. 15. xlii. 5. ^c Gen. i. 21.

into being of themselves — not one would ever have *been* if the CREATOR had not *created* it. No creatures after they were made could make *other creatures out of nothing*; they could not *create*; therefore all besides GOD are *creatures*, and He is the only CREATOR, and all creatures are properly *His* ^d. He has a right to *do what He pleases* with them, and to command whatever He sees fit; of course it is their duty to *obey*, if they have sense and reason to enable them to do it, and GOD never gives commands to any creature which has not *sense and reason*.

QUESTIONS.

WHAT do the Scriptures teach us that GOD is, besides *infinite, eternal, immortal, everlasting*? What is meant by *almighty*? What do the Scriptures relate that GOD made? Do you think that any but an ALMIGHTY Being could do these wonderful things? Is GOD called in scriptures the CREATOR? What is the meaning of the word *creating*? What did GOD make all things out of? What must men have when they want to make any thing? Then men cannot *create*, can they? Did GOD want any help when He created? What are the different things called that GOD created? Why are they called *crea-*

^d Prov. xvi. 4. Job xli. 11.

tures? Did any thing come into being of itself? Do you think that, when there was nothing, the *world*, the *sun*, and the *moon*, came of themselves? How did they come then? Do you suppose that the *trees* and *plants* came of themselves? Do you think that *beasts* came of themselves? How did they come? Do you think *men* came of themselves? How did they come? Then there must at first have been a CREATOR. Could *creatures*, after they were made, make *other creatures out of nothing?* Could they *create?* Then I hope you are ready to believe what the Scriptures say, that GOD was the CREATOR of all things? If GOD was the CREATOR of all things, who do all things *belong to?* Has GOD a right to *do as he will* with all his creatures? Has He a right to *command* them? Is it the duty of all who have sense and reason to obey His commands? Does GOD give commands to those who have not sense and reason? Have *you* sense and reason? Then I hope, when you know what GOD has commanded, you will be ready to obey Him. What do you mean by obeying?

QUESTIONS RELATING TO THE REFERENCES.

WHAT text speaks of GOD as almighty? Who was Abraham? Where do you read that He is able to do all things? Where do you read that

that

that God made all things? Where is God called the *Creator*? Where are the things which God made called *creatures*?

LECTURE VI.

ON THE ATTRIBUTES OF GOD.—HIS GOODNESS.

THE Scriptures teach us that, besides being *infinite, eternal^a, immortal, everlasting, all-wise*, God is *all-good*; that is to say, *full of goodness, without the least mixture of bad*; good at all times, in all places, and to all creatures: He provides for all, and takes care of them. God's goodness in providing for all his creatures is called his *Providence*, and sometimes *Divine Providence*. *Divine* means what belongs to God only.

God *loves* all his creatures, and has made them capable of being happy^b according to their several natures. He *loves* mankind with a tenderness greater than the fondest mother feels for her sucking child^c. He is *compassionate^d*, and does not delight in seeing any creature miserable, but *pitieth* those who are in distress as a father pitieth his own son^d, and

^a Exod. xxxiv. 6.

Psal. xxxiii. 5.

Pf. cvii. 8.

^b Gen. i. 31.

^c Is. xlix. 15.

^d Pf. cxi. 4.

Lam. iii. 33.

relieves their distresses when it is proper to do so.

God is so *merciful* that he is always ready to do good, never hurts any creature through ill-nature, spite, hatred, or malice; and He will forgive ^f those who have offended Him, if they will repent in the manner which the Scriptures direct.

God shewed his goodness first in *creating* all things, and since in *preserving* them; and He will shew it farther by *guiding us in the way of peace and happiness*, if we will obey his ^s commands. God was not *obliged* to make us; it was his *goodness* that first moved him to create *mankind*; and it is that which still inclines him to *do us good* and to *forgive us*. No creature can possibly be as good as God is; but the more *goodness* any one has the more he is like God.

QUESTIONS.

Is God *all good*? What do you mean by *all good*? Is he good at *all times*? Is he good in *all places*? Is he good to *all creatures*? Does he provide for them all? Does he take care of them all? What is God's goodness in providing for His creatures and taking care of them called? What else is it called? Why

^f Dan. ix. 9.

^s Exod. xxiii. 25. Ps. v. 12.

Ps. xxix. 11. Ps. lxxxv. 8. Ps. cxix. 165. Isaiah xlviii. 22.

is it called *Divine Providence*? What do you mean by *divine*? Does God love all His creatures? Has He made them capable of being happy? Does He love *mankind*? How does He love them? Does God delight in seeing any thing *miserable*? Is He *compassionate*? Does He pity those who are in distress? How does he pity them? When does he *relieve* them? Is God *merciful*? Is he always *ready to do good*? Does God ever hurt any thing out of *spite, ill-nature, hatred, and malice*? Will he *forgive* those who have offended him? How did God first *shew* his goodness? How has he *since* shewn it? How will he *farther* shew it? What way will he *guide* those in who obey his commands? *Whom* will he guide in the way of *peace*? Was God *obliged* to make us? What *first* moved God to *create*? What *inclines* him to do us good? What inclines him to *forgive* us? Can any *creature* be *as good as God*? Who are the most like God? Do you wish to be like God? Then try to be good.

QUESTIONS RELATING TO THE REFERENCES.

DID the LORD ever proclaim himself to be *abundant in goodness*? Repeat the text. Is there any text that mentions the LORD as *good over all the earth*? Is there any one which mentions

how long his goodness will last? What should men do to shew their *sense* of the goodness of GOD? What is meant by a *hungry and thirsty soul*?

Where is it said that GOD *made all things good*, that is to say happy, in their natures?

Where is it said that the LORD *loveth his people better than a woman loves her sucking child*? Where is it said that *He is full of compassion*? What text says that he *has no pleasure in afflicting mankind*? Where is it said that the LORD *pitieth his people*? Where is it said that *He is ready to forgive them*? Repeat the text. Who was Daniel? How has the LORD promised to bless his people? How will he defend them? What is a shield? What else has GOD promised to his people? What is meant by *peace*? What *peace* is this called? Dont you think the peace of GOD is worth having? How can we obtain it?

LECTURE VII.

ON THE ATTRIBUTES OF GOD—HIS JUSTICE, HOLINESS,
AND BLESSEDNESS.

THE Scriptures tell us that, besides being *infinite, eternal, immortal, everlasting, almighty, all-wise, and all-good*, GOD is a *just*^a and *holy*^b Being, and perfectly *blessed*^c.

^a Deut. xxxii. 4. ^c Rev. xv. 3.
Rev. xv. 4. ^c Rom. i. 25.

^b Lev. xix. 2.

By

By a *just* Being is meant one who never *has*,^a nor ever *will do*, any thing but what is *right* and *good*^d, and who always *does* what He *ought to do*, never *leaving* any thing *undone* which he *ought to have done*. How wonderful it is to think of a Being, who, though his life had no beginning, and he has made millions and millions of creatures, He has never *once* done *wrong*, or *omitted to do* what was *right* and *fit*!—who has had the care of *providing* for *millions* after *millions*, for *thousands* and *thousands of years*, and has given good things to all, and still *continues* to *give* to all whatever they could *justly expect*—who *rewards* the *good* and *punishes* the *bad*—and who *truly keeps his promises*, though made thousands of years ago! God's doing all these *right things* is called *his justice*.

By a *holy* God is meant one who *hates wickedness*, and who in his *nature* has nothing but *goodness*; not the least *blemish* or *fault* of any kind^e. God is in his nature *holy*, and *holiness* belongs to Him alone^f. No *creature* is *holy* but as it *acts* according to *the will of God*, and *obeys his commands*, so as to be *owned* by him as *his*; belonging to God in this manner makes any one *holy*^g. *Holy people* are those who *strive to do the will of God*, and *chuse to be his servants*^h. *Holy things* are those which are *used* in God's service. All *holiness*.

^a Gen xviii. 25.^e Num. xxiii. 19.

Deut. xxxii. 4.

^f Pf. liv. 94, 23.

Pf. cxlv. 17.

2 Sam. ii. 2.

^h Numb. xvi. 5.

comes from GOD. It is astonishing to think of a Being without the least *blemish* or *fault*, who has *ever been*, and *will ever remain* so!

To be *perfectly blessed* signifies to have *ever been*, and to *continue to be*, entirely *happy*, without the least thing to *lessen* that *happiness*; and to have that happiness *naturally*, not *depending upon others for it*. This is the case with GOD: no *creature* can make him *happier* than it is *his nature* to be¹; no creature can *lessen* his happiness. To be thus happy is *perfect blessedness*; such blessedness as no *creature* can possibly possess: but GOD *bestows blessings* on his creatures, which makes them *blessed in some degree*; such as *life, health, food, and raiment, friends*; and, above all, *His peace*² which is a blessing that cannot be described.

All *happiness* comes from GOD; and the happiness he gives is bestowed for the sake of his creatures, and because his goodness delights in giving happiness.

QUESTIONS.

Is GOD a Just Being? What is meant by a *Just Being*? Does GOD never do *wrong*? Does he ever leave any thing *undone* that he ought to do? Is it not wonderful to think of such a Being?

¹ Rom. i. 25. ² Phil. iv. 7.

Does God give to all their due? Will he reward the good? Whom will he reward? Will he punish the bad? Whom will he punish? Which had you rather have, rewards or punishments? What does God always keep? What is God's doing all these right things called? Justice, is it not?

Is God a *Holy Being*? What is meant by a Holy Being? Does God hate wickedness? What does God hate? Has God any faults? What has God never had? What is this being entirely without faults called? Who does holiness belong to? Is any creature holy in itself? What will make any creature holy? Will acting according to the will of God make any creature holy? What people will God own as his? What will make them holy? Who are holy people? What are holy things? From whom does all holiness come? Is it not astonishing to think of a Being without faults?

Is God a *blessed* God? What is meant by *blessed*? Is God perfectly happy? Can any one add to his happiness? Can any one take from it? Is he naturally happy? What is the happiness called that God possesses? Blessedness, is it not? Can any creature possess such blessedness? Does God bestow blessings upon his creatures? What do you mean by *blessings*? Can these blessings give happiness? Which is the greatest of these blessings? From whom does all happiness come?

Upon *whom* do all creatures depend for happiness and blessings? Can they have any *happiness* or *blessings* without GOD? For whose sake does GOD bestow blessings? Does GOD delight in giving happiness?

QUESTIONS RELATING TO THE REFERENCES.

WHAT texts mention GOD as *just*? Where is he spoken of as a *holy* GOD? What text speaks of him as *blessed*? Where is it said that GOD *hath no pleasure in wickedness*? Where is it said that *no creature is holy like GOD*.

LECTURE VIII.

OF THE ATTRIBUTES OF GOD—HIS GLORY, EXCELLENCE, &c.

BESIDES all that has been explained concerning GOD, the Scripture mentions him as *all-glorious*^a, *unchangeable*^b, and *every where present*^c; *most excellent*^d and *incomprehensible*^e; as the LORD^f.

^a Exod. xv. 11. Pf. cxlv. 5. ^b Matt. iii. 6.
 Pf. cxxxix. 2, 3, 4, 7. ^c Jer. xxiii. 23, 24. ^d Deut.
 xxxiii. 26. Job. xiii. 11. Job. xxxvii. 23.
 Pf. viii. 1. Pf. cxlviii. 13. Pf. cl. 2. ^e Job xi. 7.
 Pf. cxlv. 3. ^f Deut. x. 17. Pf. cxviii. 27.

By *glorious* we may understand worthy to be praised and honoured by all creatures who have sense and reason, not for a *few things* only, but for *all* and *each* of his works. We cannot *add* to the glory of God, we cannot make him any ways *better* or more *perfect* than he is; but we may *shew forth his glory*, by living as he requires us to do, which will make us esteemed and beloved; and we may *shew forth the glory of God* by telling others, who know it not, how *good*, and *gracious*, and *powerful*, and *excellent*, He is: and we may shew it also by putting others in mind of these things, when their lives prove that they are apt to forget them. By the *glory of God* is sometimes meant the *beauty* and *brightness* which shine forth where He appears, particularly in *heaven*. This *Glory has been seen on earth*, as the *Scriptures* inform us, but does not *now appear*. God has made known all that is necessary for men to know about His *nature* and *will*, and therefore there is no occasion for Him to appear.

God is *unchangeable*, that is to say *always the same*! Whatever we behold in this world *undergoes many changes*: nothing that we see is *always the same*—mankind in particular undergo many changes: they are first *little helpless infants*—they grow to be *great boys or girls*—they become *men and women*—sometimes they live to be *old men and women*—God was never *young*, He will never be *old*. Mankind are sometimes in *sickness and pain*, sometimes in

C 5

health,

health, and at last they *die*; sometimes they are in *sorrow*, at other times in *joy*; at one time *good-humoured*, at another time *displeased*, and so on—God is subject to no such changes—He is *always* good, *always* happy.

God is *every where present*.—This is a most wonderful thing to think of, and plainly proves that he has not *bodily parts* as we have. We cannot be in more than *one place* at the same time; but God is in *all places* at the same instant: He at this very moment sees all that every one of his creatures are doing: He knows who are paying attention to my instructions, and who are not; and he will know how every one of you behave in his *HOUSE*, that is to say at church, and what you think about when you are there: He will see whether you behave ill when you *go home*—and He will see you *when all eyes are closed in sleep*; and if you are *good* he will watch over you, and keep you from *harm* all night, and will *raise you up in safety* in the morning; and will *bless you* at *all times* if you will but study to learn your duty, and perform it to the best of your power. If you are so wicked as *not to care* whether you please God or not, he will at last *leave off watching over you*, or perhaps *deprive you of life*. Let me beg of you therefore to remember always that you are in the presence of an ALMIGHTY GOD.

God is *most excellent*—by *excellent* is meant *infinitely better in all respects* than any creature, more *wise*, more *good*, more *powerful*, &c.

By

By *incomprehensible* is meant that God's nature and his ways cannot be perfectly understood or explained. We may think that he is *good*, and *wise*, and *powerful*, and so on, but can never think *how much* he is so; for God is *great*, *good*, *wise*, *powerful*, &c. beyond all degree of thought, *infinitely* so. Let us however think of Him as *highly* as we *can*, not *comparing* him to any thing we know, but as infinitely *better* and *greater* than *all creatures*; and worthy to be the LORD, that is to say the SUPREME RULER and GOVERNOR *over all things*—in one word, THE GOD.

QUESTIONS.

WHAT is meant by *glorious*? Is God worthy to be praised and honoured? Which of his creatures should praise and honour him? For which of his works should he be praised and honoured? Can we by praise *add* to the glory of God? What can we do then? How can we *shew forth* his glory? In what manner should we *live* if we wish to shew forth the glory of God? By what *other ways* may we shew it forth?

What is often meant in Scripture by the *glory* of God? Has this glory ever been seen on earth? Does it appear now? Is there any occasion for God to appear? Why not?

What is meant by *unchangeable*? Are the things that we see in this world *changeable*? Are mankind *changeable*? How do they change

in their bodies? Is GOD subject to *sickness, pain, and death*? Is GOD ever *ill-humoured*? What is he then?

Is GOD every where present? How many places can *man* be in at *one time*? How many places can GOD be in at *once*? Is GOD present here? Does He know who gives attention, and who does not? What does He know about us? Will He know what you *do* and *think* in church? Will He see you at home? Will He see you when all eyes are closed in sleep? Who will GOD watch over to keep them from harm? Whom will He bless? What will He do by those who do not care whether they please him or not? Can GOD deprive you of life?

Is GOD most excellent? What do you mean by *excellent*? Is GOD *infinitely better* than all creatures? Then He is the most excellent of Beings.

Is GOD *incomprehensible*? What do you mean by *incomprehensible*? Can his nature and ways be perfectly understood? Then he is incomprehensible.

QUESTIONS RELATING TO THE REFERENCES.

WHAT texts mention GOD as *all-glorious*? What text describes him as *unchangeable*? What texts speak of his excellency? How should He be

be praised? What texts speak of his being every where present? Where is his incomprehensible nature spoken of? Where is He named as the LORD?

LECTURE IX.

ON THE ATTRIBUTES OF GOD.

WHAT I have endeavoured to give you some notion of are called the *attributes* of GOD; that is to say, those qualities which none but GOD has in perfection. I wish you to remember GOD's attributes.—He is *infinite, eternal, immortal, everlasting, almighty, all wise, all good, all merciful, and righteous; all just, all holy, ever true, ever blessed, all glorious, unchangeable: every where present, most excellent, incomprehensible—The LORD*. I wish I could prevail on you to consider each of these attributes; you have sense and reason enough to conceive that the Being who made the world, who has preserved and governed it for thousands and thousands of years, must deserve all that I have said to you about Him, nay more than any one can say. If you will but make use of your sense and reason, you will honour him in your heart, you will wish to shew that you honour him, you will long to praise him.

QUESTIONS.

Q U E S T I O N S.

WHAT are those qualities in GOD, which I have been talking so much to you about, called? What are attributes? GOD's qualities, are they not? Can you name them? Do you think that GOD deserves all that I have said of Him? Can any one say enough of him? Is He worthy to be the LORD?

Will you study to understand what GOD has made known of Himself? Do you wish to honour him?—Stop before you answer!—consider before you speak!—for GOD knows every *secret* thought.—Do you wish to know the GREAT GOD WHO MADE YOU, AND WHO GOVERNS AND PRESERVES YOU? Lift up your heart with me then! Let us praise the LORD GOD:

O LORD GOD, our *creator, governor, and preserver*! how great, how good, how wise, how just, how holy, how glorious art Thou! Praised be thy name, from the rising up of the sun till the going down of the same; we desire to please thee, we will read thy word and hearken to it. O give us understanding to know thy will, and we will obey thy commands. Bless us, O gracious and merciful GOD: take us for thy people, and make us happy for ever and ever.

LECTURE X.

ON THE DUTY OF BELIEVING IN GOD,

LISTEN to me very attentively, for I am going to try to establish *your* FAITH^a in GOD, and teach you your duty to him. By *Faith* is meant such a *belief* of those things which GOD has made known, as leads mankind to *depend upon His promises, fear his threatenings, and obey his commands*. Our *faith* must be *founded* on the *Scriptures*, because they alone contain the WORD OF GOD: and the doing our duty must go along with our faith, or it will be of no use to us.

I have endeavoured to give you, from the *Scriptures*, just notions of the *nature* and *attributes* of GOD; I will now try to teach you your duty to Him, as it is made known by his most HOLY WORD.

Our duty to GOD is, in the first place, *to believe in Him*^b. To believe in GOD signifies to *think seriously and truly* that there *really* is a GOD, and that He is *such a Being as the Scriptures describe Him*

^a Heb. xi. 6.^b 2 Chron. xx. 20.

to be—almighty, all-good, all-wise; that He is every where present, and so on; and that He is able to do all things, and will truly perform whatever he has promised or threatened in the Scriptures; and that he is fit to govern all things. Now if we look about us in the world, and take notice what a number of different things it contains, and observe how wonderfully they are *made and preserved*, we shall surely be ready to *believe* that there *is a God*, and that *He is almighty*; for without a CREATOR there would have been no creation; and none but a Being who can do all things that he pleases could create and preserve all creatures.

The numbers of good things that are *provided* for all *living creatures*, and for *mankind* in particular, nay, life itself, shew that God must certainly be not only very *powerful* but *very good*. The *preserving* and *taking care* of all these things farther prove that God must be *very good*. If God were not so He would not concern Himself about those who cannot do the least thing to make him happier than he was before they came into being. The wonderful *manner* in which the world and all things in it are made and preserved shew that God must be *all-wise*. Now, as we can perceive that what the Scripture says about God's *almighty power, wisdom, and goodness, is true*, we have the greatest reason in the world to *believe*, and may *assure ourselves*, that *all* which they say about God is *true*; namely, that He is really *infinite, eternal,*
immortal,

immortal, just and holy, &c. that there is *no other Being equal to Him*, and consequently that *He alone* is fit to be the LORD and GOVERNOR of all things. Such a faith or belief as this will lead us to depend upon His promises: but we have a farther reason to depend on them; for GOD has fulfilled a great many promises and threatenings; and the history of these will help us to believe that he will fulfil all the rest; especially if we believe that GOD is a *God of truth*, and a *just GOD*. So you see that the *Scripture* is a good foundation on which to build our *faith* or *belief* in GOD; surely then we ought to believe *all* which they relate of Him, and nothing *contrary* to what they relate: and it is our duty to *study the Scriptures*, in order to learn what they relate of GOD and his *wonderful ways*; but as many of you cannot yet read, and others do not know what parts of Scripture to turn to, you must for the present depend upon what I or your other teachers say, and on what you hear from the minister at church. We shall tell you nothing but the truth, as revealed by the Scriptures, for we have your happiness sincerely at heart; therefore I beg of you to give your earnest attention.

When I question you, do not answer *hastily* and *carelessly* "YES," or "NO," as you are too apt to do, but *think* before you *speak*. Remember I am going to teach you your duty to the *Great eternal GOD*, who *hears me*, and *knows your most secret thoughts*.

thoughts. Do not offend Him! do not slight the opportunity you now have of learning your duty.

QUESTIONS.

WHAT is meant by *Faith*? What should faith lead us to? What will it lead us to *depend upon*? What will it lead us to *fear*? What will it lead us to *obey*? What must go along with our faith? What must our faith be *founded upon*? What is meant by *believing in God*? Do you think *seriously and truly in your heart that there is a God*? Do you think that *without a CREATOR* there could have been any *creatures*? Do you believe that *God is almighty*? Could any but an *almighty* and *all-wise Being* create what the world contains, think you? Could any but an *almighty* and *all-wise Being* provide for, and preserve, all things?

Do you believe that *God is every where present*? Do you believe that *He knows all things*? Do you believe that *God can do all things*? Do you believe that there is *none equal to Him*? Do you think that *He alone is worthy to be the LORD and GOVERNOR of all things*? Are you ready to believe his promises? Where are you to seek for them? Do you believe that *God is a God of Truth, a Just God, a Holy God, and so on*? Why do you believe so? Then you believe that the *Scriptures* are a sure foundation of faith? Why do

do you believe so? What must you do till you are able to read the Scriptures? If you believe the Scriptures to be the *Word of God*, what is it your duty to *do*? Very well; if you believe in your heart what you now say with your lips, you have, as far as relates to the *being of God* and his attributes, a TRUE FAITH.

QUESTIONS RELATING TO THE REFERENCES.

WHAT text says that *faith* is necessary in order to *please* God? What is meant by *coming to God*? Who is God a *rewarder of*? What text promises *prosperity* to those who have faith? Can you recollect any of the texts respecting the *attributes of God*?

Note. The teachers may here turn back to former Lectures, as their own judgment shall direct.

LECTURE XL.

ON THE DUTY OF FEARING GOD.

THE Scriptures teach us that it is not only our duty to *believe* in God, but also to *fear*^a Him—there are many *commands* given by God Himself to fear him.

^a Deut. vi. 13. 1 Sam. xii. 24. Psal. xxxiii. 8.
xxxiv. 11.

To *fear* God signifies to be afraid of offending him, lest we lose his favour and expose ourselves to punishment—such a *kind of fear* as a dutiful child has of offending and losing the love of a tender parent—a fear which inclines us to execute the commands of God, let them appear ever so difficult, and leads us to keep from doing whatever we know is displeasing to him. This fear naturally leads to the performance of religious duties; as it makes a person very desirous of knowing what God *commands* and what He *forbids*^b. It is the want of this fear that occasions so many people to commit bad actions, which at last bring them to a miserable end^c. I therefore hope you will all endeavour to obtain it. So far from making your lives unhappy, it will increase your happiness very much to have the fear of God always before you^d, because it will keep you from doing those things which usually bring uneasiness and misery upon those who commit them. Whatever is our duty *agrees with our happiness*. God has made it our duty to fear him for that very reason.

QUESTIONS.

Is it a duty to *fear* God? Why is it so? What is meant by fearing God? What *kind of fear* should we have? Should this fear *incline us to*

^b Psal. cxi. 10, Prov. viii. 13. x. 27.

^c Ps. xxxvi. 1.

^d Prov. xiv. 26, 27, xv. 16. xix. 23. xxii. 4. xxiii. 15, 17.

obey God's commands? What commands; *easy ones*, or *difficult ones*? What will the fear of God keep us from *doing*? What will it make us desirous of *knowing*? What is it that causes so many persons to do *bad actions*? Will the fear of God make our lives *unhappy*? How will it increase our happiness? Do our *happiness* and *duty* agree together? Why has God made it a *part of our duty* to fear him?

QUESTIONS RELATING TO THE REFERENCES.

WHERE has God commanded his people to fear him? Who called upon *children* to fear the LORD? What will those who fear the LORD be preserved from? What is the fear of the LORD the beginning of? Who said so? What texts say that wicked people have not the fear of God before their eyes? Repeat the rest of the texts. What are the promises in those texts to be considered as? What will prolong days? What will give strong confidence? Who shall have a place of refuge? What is a fountain of life? What is better than great treasure accompanied with trouble? What leads to life? Who shall be satisfied? What are with humility and the fear of the LORD? How long should we continue in the fear of the LORD? Whose expectation shall not be cut off? Then if we get, from
reading

reading the Scriptures, an expectation of eternal life, we shall not be disappointed if we fear the **LORD** properly.

LECTURE XII.

ON THE DUTY OF LOVING GOD.

IN the Scriptures we are commanded not only to *fear* but to *love* GOD; and to love Him *with all our heart, with all our soul, and with all our strength*^a. To love GOD with all our *soul*, &c. is to have the *highest esteem* for him as the most *excellent of Beings*, who can do us all possible good. To desire *His favour above all things*; to have an earnest desire of being *acquainted with all that can be known of Him*; to wish to *draw near to Him*, and dwell in *His glorious presence for ever*; to delight in the *knowledge of his will, the sense of his goodness, and the hope of his favour*; to be pleased with *doing what we know will please Him*, to think ourselves happy in having *His Providence for our security, His goodness for our dependance, and His word for our guide*; to be extremely sorry when we are conscious of having *offended Him*; to wish that *all creatures may*

^a Matt. xxii. 37, 38.

know and obey Him; to be ready to suffer any thing for His sake rather than displease Him; to endeavour to be as like Him as possible, by doing all the good we can to every creature we know, for his sake; and to have a particular regard for good people, because they bear some resemblance to him in goodness. This is to love GOD with all our heart, and with all our soul, and with all our strength. If we love GOD in this manner, we shall pass happily through all the changes and chances of this mortal life, and be constantly looking forward to that state, in which those who thus love Him will be admitted to his glorious presence. GOD has promised all manner of good things to those who love Him^b; but has also declared that he will not love any who pretend to love Him, unless they love their brother (that is to say, their relations, friends, and fellow-creatures) also, because he knows that such persons are hypocrites or deceitful people^c.

QUESTIONS.

How should we love GOD? Should we love him above all things? Should we delight in pleasing Him? Should we think ourselves happy in being under the protection of *His Providence*? Should not we be happy in having his *Word* for our

^b Ps. xxxi. 33.

Rom. viii. 28.

1 Cor. ii. 9.

^c 1 John iv. 11, 20.

guide? What should we be when we know that we have offended Him? What should we wish in respect to other creatures? What should we be ready to do rather than displease Him? Let me advise you to reflect very often upon God's great power and goodness, that you may love him as you ought to do; that is to say, *with all your heart, with all your soul, and with all your strength.*

QUESTIONS RELATING TO THE REFERENCES.

IN what part of Scripture are we commanded to love God with all our heart, &c.? Why is the love of God called the Great Commandment.

For what *reason* does the Psalmist advise us to love God? What will *work together for good to those who love God*? Then if misfortunes befall us we may be sure they will be for our advantage in the end, if we do but love God! What has God prepared for those that love him? Don't you think they must be very glorious things indeed? Don't you wish to obtain them? What must you do to obtain them? Can people who hate their brother; or their fellow-creatures, be said to love God? How should those who love God use every creature that he has made? What will God do if we try to love him, will he give us still more reason to do so? How will he do this? What is the pleasantest thing in the world? Then I hope you will strive to do your duty?

LECTURE

LECTURE XIII.

ON THE DUTY OF WORSHIPPING AND GIVING THANKS
TO GOD, &c.

WE learn from many parts of Scripture that it is our duty to worship God ^a. By worshipping is meant that *honour, veneration, and homage*, which is due to GOD as the SUPREME BEING; that is to say, as the *greatest and best of beings*, who is LORD over all *creatures*, and which must be paid to him alone. The Scriptures teach us that this worship is to be paid by *giving Him thanks^b, putting our whole trust in Him, calling upon Him, honouring His holy name and His word, and serving Him truly all the days of our lives*. Worship should be paid both in public and private.

Surely, when we reflect on the great things God has done for *mankind*, we shall all be ready to give him thanks; but especially if we consider the great benefits he has bestowed on each of us in particular, in giving us *life, health, the use of our limbs, food, raiment, friends*; in short, every thing that we enjoy, for all things are the gift of GOD.

^a Deut. xxvi. 10. Matt. iv. 10. Psal. xxix. 2.
John iv. 23, 24. John ix. 31. ^b 2 Sam. xii. 24.
Ephes. iv. 20. Heb. xiii. 15.

The Scriptures admonish us in many places to put our *whole trust* in God; that is to say, to believe that He is able to do all that he has promised, and that he will assuredly perform it^c. Not to think that we can get what we want by our own ingenuity and industry without the blessing of God, but to trust to his goodness for giving a blessing to our honest endeavours, and to be thankful to him for success in our worldly affairs^d. Not to fall into *despair* when we are in distress and affliction, but to believe that God suffers these evils to happen for *our good*, and that He will remove them when He sees fit. Not to use *unlawful means* to deliver ourselves; that is to say, not to do any thing contrary to the commands God has given in the Scriptures; but to call upon *Him* in prayer, beseeching him to have mercy upon us, and give us what he sees fit; and, above all, to grant us the aid of his HOLY SPIRIT, to enable us to do our duty, as will hereafter be explained to you.

Note. A particular explanation of the first and second commandment is reserved for a future part of this work.

QUESTIONS.

WHAT is meant by *worship*? Why is God to be worshipped? May we worship any *creature*? How is our worship to be paid? What kind of thoughts of God will lead us to *give him*

^c Isa. l. 10. Psal. xxxvii. 3. xxxiv. 22. lxiv. 10,
18, 30. ^d Deut. viii. 10.

thanks?

thanks? Should we be ready to *thank him for his goodness to mankind?* Should we be ready to return him thanks for *ourselves in particular?* Can you recollect any thing that *you* ought to return thanks to God for? What blessings has He bestowed upon you? Who gave you *your life, the use of your limbs, health, food, raiment, friends, and all the good things that you enjoy?* What should you do then? What is meant by *putting trust in God?* What should we *believe* in order to make us *trust in him?* Do those who *trust in God* think they can get what they want by their own *ingenuity and industry* only? Do they say to themselves, or others, *see how cleverly I have contrived, I am sure I deserve to be prosperous and happy?* What do those people who *trust in God* do when they have *success in life?* What do they do in *time of affliction?* For what purpose do they suppose *God suffers* them to *be afflicted?* Will those who *trust in God* use *unlawful means to deliver themselves out of trouble?* Will they *steal, or cheat, or lie?* What will they do then? What will they pray God to give them? What will they pray for above all things?

QUESTIONS RELATING TO THE REFERENCES.

IN what texts of Scripture are we commanded to worship God? How are we to worship? What is the beauty of holiness? What will true worshippers

worshippers do? Whom do you mean by the Father? Is there any text that gives us reason to think God regards our worship? What thought should make us ready to worship God? What should we offer to God? What is meant by the fruit of our lips? What will those who fear the LORD, and are true worshippers, do? How must we trust; must we depend upon God alone, and do nothing ourselves? What must we do? Will those who so trust be desolate or forsaken? Who will have reason to be glad in the LORD? Is there security in God's word—may we safely trust in it? How do you know? Has it ever been tried? Then I suppose the LORD has helped all who trusted in him? Why is he called a Buckler?

Is it right to think that we have power of ourselves to help ourselves? Suppose people earn money by working, are they to boast that their own hand got the money for them^a? Who gives people power to earn money? Should those who can earn money enough to maintain themselves and their families place confidence in it? What are those guilty of who do so? Should those who have good friends trust in their help alone^b? Why not? What should be the confidence of those who are in trouble^c? Should those who have such a strong confidence give way to despair^d? Who said that it was good for him that he had been afflicted^e? Why did he say so? Did David

^a Job. xxiv. 28. ^b Psal. cxviii. 8. lx. 11. ^c Prov. iii. 25, 26. ^d Psal. xxvii. 1, 3. ^e Psal. cxix. 71, 75.

say, as many people are apt to do—it is very hard that I who fear and love God should be afflicted? What did he say? Are there any promises which give poor people reason to think God will deliver them out of affliction? Who is their strength in the time of trouble? How will He shew Himself so? What text says it is not right to trust in robbery? Why is it not? What should they do instead of stealing? What reason have they to think that God will hearken to them? Has God promised to give the aid of his Holy Spirit to them that ask him?

LECTURE XIV.

ON HONOURING GOD'S NAME.

It is a part of worship to *honour* God's *holy name*; by which is meant, that we ought to think of Him and speak of Him with the highest reverence, as the *greatest and best of Beings*, to whom nothing in *heaven or earth*, or in the *sea*, is worthy to be compared; never to use his name *lightly or irreverently*, for *an ill purpose*, or when it cannot answer *any holy purpose* — by an *holy purpose*, I mean praying to him, or praising him.

^f Psal. cvii. 41. xxxvii. 40, 41. ^g Psal. lxii. 10.

^h Psal. xxvii. 14. ⁱ Psal. xxvii. 14. Joel ii. 32.

Psal. xci. 15. ^k Luke xi. 13.

The word GOD is the name which the SUPREME BEING, the CREATOR and LORD of all things, has chosen for HIMSELF: he has expressly commanded that it should not be *taken in vain*. His commandment is this:

Thou shalt not take the name of the LORD thy GOD in vain, for the LORD will not hold him guiltless that taketh his name in vain.

This commandment was spoken by GOD himself; it is usually taught to children in their infancy; it is read every Sunday by the minister at church, and yet it is very often disregarded: no crime is more common than that of *taking GOD's name in vain*. There are many ways of doing this. For instance, when a witness on a trial gives *false evidence*, after having *solemnly promised* to speak the *truth*, the *whole truth*, and *nothing but the truth*, as they wish for GOD's help. Taking GOD's name in vain, in this manner, is very *presumptuous* indeed; it is calling upon GOD to *withdraw* his help, without which we could not live a single moment. The crime of taking a *solemn oath falsely* is called *perjury*. It is a presumptuous sin, and as such likely to be punished by a judgment from GOD.

Another way of *taking GOD's name in vain*, is, by *affirming* any thing *in his name*, when there is no occasion to take a solemn oath; or calling upon GOD to *damn*, *curse*, or *blast* any body, or send any evil upon them; also any one's calling
for

for such things from GOD upon *ourselves*, upon their *limbs*, their *eyes*, and so on. This crime, which is called *common swearing and cursing*, is indeed too *common* in this country. It is not only *wicked* but exceedingly *foolish*, for who can suppose that the great GOD of *heaven and earth* will obey the commands of a *reprobate, profane* person, and bring mischief upon other men at their desire? It would be well for them if they would consider the danger they are in of being *accursed*, or *cut off*, by GOD themselves. This crime first arises from people's not having the *fear of GOD* before their eyes, and not thinking of the *meaning* of the words they utter; at last it grows into a habit, so that they do not always know when they practise it; but it is a very great crime notwithstanding, in a country where the Scriptures are used; for there are very few persons indeed who have not heard of GOD's commandment, not to take his name in vain; who have not been told, by somebody or other, that it is *wicked* to *swear* and *curse*, and so on. I assure you it is very painful to me to name such bad words. I cannot hear them without horror; and I will tell you the meaning of them, in hopes that you may detest them as much as I do, and never fall into this sinful habit of using them, either *presumptuously* or *thoughtlessly*. By presumption is to be understood doing any thing contrary to GOD's commands; in *defiance of him* as it were, or at least not *caring* whether he is

pleased or displeased. Presumptuous sins are the worst of sins. To be *damned* signifies to be cast into a place of torment, prepared for devils and the wicked part of mankind, and there to remain in the utmost misery of body and soul for ever and ever. Surely no one, who has the least good-nature in their disposition, would wish a fellow-creature to be condemned to such a dreadful fate as this !—surely no one who has sense and reason, would wish such a fate to be their own !

To be *curfed* signifies to be cut off from God's favour in this world, and to have no share in the blessings which he bestows on those people whom He owns as his ; and to be considered, by all who call themselves God's people, as totally unworthy of their acquaintance. Surely no good-natured person would wish to see a fellow-creature in such a situation !—surely they would not desire to be in such a condition themselves !

To be *blasted* signifies to be destroyed, and rendered useless both to themselves and others. Now, if we consider the value of the *eyes* and *limbs*, surely we could not wish to see a fellow-creature deprived of them !—surely we could not seriously call upon God to deprive us of our own !

There is still another way of taking God's name in vain ; and that is by saying O LORD and O GOD in *common conversation*. This fault is very usual even among *children*, but I beg none of *you* will ever practice it ; for remember God says,

says, in the commandment, that *He will not hold him guiltless that taketh his name in vain*; which means, that He will regard those who do so as *guilty persons deserving of punishment*.

Accustom yourselves to *think* of God, according to his *attributes*, as *Almighty, all-wise, holy, and just*, and you will be *afraid to disobey* Him. You will learn to *reverence his holy name*; and, so far from *taking it in vain*, you will be *shocked at hearing any other person do so*.

QUESTIONS.

How will those who honour God *think* and *speak* of him? *Who* will they compare to Him? Will they use his name for an *ill purpose*? For *what purpose* will they use it? What do you mean by an *holy purpose*? What is the word God? Who is the SUPREME BEING? Has God *commanded* that his name shall not be taken in vain? Can you repeat the *commandment*? Very well.—Who was this commandment spoken by? Can you recollect what I told you was the *worst way of taking God's name in vain*? Suppose you saw any body commit a *theft* or a *murder*, and you were called to their *trial as a witness*, what would you do, would you *swear falsely*? Would you, before you gave your *evidence*, consider what a *solemn thing* it is to *take an oath*; that it is *calling upon God to withdraw his favour from you if you*

take his name in vain on such an occasion? Suppose any body should *threaten to do you an injury* if you should *speake the truth*, would *fear* make you take a false oath? Suppose any one should *offer you money* to swear falsely, what would you do then? What is taking a false oath called? What-kind of a sin is *perjury*? What is meant by *presumption*? What are the *worst kind* of sins? What have those who take a false oath reason to expect from God?

Can you recollect any *other way* of taking God's name in vain? *What swearing* is it called? Do you know what is meant by being *damned*, or sent to *damnation*? Should you like to be condemned to such a fate? Ought you to wish others to be sent to such a state of misery? What is meant by wishing any one to be *curst*? Should you like to be cast off from God's favour? Should you like to be thought unworthy of the notice and friendship of all good people? Ought you then to wish such things to others?

What is meant by being *blasted*? Are our eyes and limbs of any value? Should you like to lose your eyesight? Should you like to have even one of your limbs dried up and withered so as to be of no use to you? Ought you then to wish the *loss* of *eyesight* or *limbs* to any of your fellow-creatures? Can you recollect any other way of taking God's name in vain? What does God say, in the commandment, of people that take his
name

name in vain? What is meant by *not holding them guiltless*? What is meant by *guilty persons*? How should we think of God in order to keep us from taking his name in vain?

QUESTIONS RELATING TO THE REFERENCES.

IN what part of the Bible is the commandment which forbids the taking God's name in vain?

What text says that presumptuous sinners will be cut off^a? Why will they be cut off? What texts in the New Testament forbid swearing and cursing^b? If we are forbidden not to swear by our head, don't you think it would be equally bad to swear by our limbs or our souls^c? What should we do in respect to them that curse us? What should we do instead of cursing^d?

LECTURE XV.

OF HONOURING GOD'S NAME BY KEEPING THE SABBATH-DAY HOLY.

THERE is still another way of *honouring God's name*; and that is, by observing the Sabbath-day in a proper manner. God has, in the *Old Testament*,

^a Numb. xv. 30.

^b Matt. v. 33, 34, 35-

^c Matt. v. 44.

^d Rom. xii. 14.

given an exprefs *commandment* that we should *keep it holy*, and will regard none as *his people* who do not^a—it is a sign of their being his people. I dare say that some of you know this commandment by heart—let me hear you repeat it. *Remember that thou keep holy the Sabbath-day, &c.*—Very well.—There are other texts of Scripture besides this commandment, in which GOD requires the *Sabbath-day* to be kept holy. The Sabbath is that day which we call *Sunday*, or the *Lord's day*: the reason given in Scripture for keeping it holy is, that GOD rested on it; that is to say, left off creating.

The way in which the Sabbath is appointed to be kept holy is, to lay aside all worldly business, and spend the day in the service of GOD; that is to say, in *private prayer* and *meditation* at home, and *public worship* in the house of GOD. By *private prayer* is meant that which we use by ourselves, or with our families; *meditation* signifies thinking about our duty, and studying how to practise it; *public worship* is that in which we join with a number of other persons. To private prayer and meditation, and public worship, may be added, religious, pious discourse, with our relations, friends, and neighbours, and every good action in our power to do^b; such as *visiting the sick, comforting the afflicted, reading the Scriptures to*

^a Exod. xxxi. 13. Liv. xix. 20.

^b Matt. xii. 12. Heb. x. 24, 25.

those who cannot read, or learning to read them in Sunday-schools; so that people may find employment enough without working on the seventh day. Children indeed are not expected, while very young, to do all the things I have mentioned. They may, after church and school is over, very innocently indulge themselves with a walk in the fields, and may be cheerful with their companions, provided they take care not to do any thing that is likely to deprive any creature of the rest and comfort that was granted to them by the Great CREATOR.—They must on no account teaze and torment dumb creatures, for the Sabbath was made for beast as well as for man.

It is certainly very proper that mankind should employ some part of their time in reflecting on the great things which God has done for them; in returning him thanks for his infinite goodness and mercy, and in studying his *holy word*; and surely *one day in seven* cannot be thought *too much* for such a purpose; therefore it appears very reasonable that God should hallow or sanctify it; that is to say, *set it apart for his own immediate service.*

The commandment tells us that God not only hallowed the SABBATH-DAY, but *blessed* it.—The all-merciful CREATOR, having the happiness of his creatures in view, *blessed* the Sabbath-day, that it might be a day of *rest and comfort* to man and beast, who would, in general, be very soon worn out
by

by continual daily labour; besides, those who do not *read* or *hear* the *word* of GOD cannot learn his will; and people who are obliged to work all the week have but little leisure to do this; therefore it is a *real blessing* to them to have one day in a week allotted for this purpose.

It appears from Scripture, that it is agreeable to the will of GOD for his people to meet together, in order to make *congregations*, and offer up their prayers and praises as it were with *one voice*, which is called *public worship*. GOD himself first appointed places for *his people* to meet in, where he shewed forth His GLORY in a wonderful manner, as you will read in the Bible^e; and we may assure ourselves that GOD is also present in every place of public worship built to his name, for the Scriptures say that He is no respecter of persons^d; and therefore, provided the worship offered in them be agreeable to his *holy word*, He may be understood to *abide*, or to *be present in a particular manner*, in all religious assemblies or congregations.

GOD is in all places, but He *dwells*, or *shows forth his glory*, in a *particular manner* in heaven.

We learn from Scripture that the sun in its greatest brightness is nothing to compare with the brightness of the glorious *Majesty of GOD*.

We cannot go to heaven to worship him there—on this account, GOD condescends to be *present*,

^e Kings viii. 27, &c. 2 Chron. vii. 1, &c. ^d John iv. 24. Acts x. 34.

though

though *invisible* or *unseen*, in places set apart for *public worship* on earth. If God had not meant to be present in *all places* on earth where He is worshipped *in spirit and in truth*, He would not have *shewn* himself present in *any*. Surely it is the *highest honour* any person can have in this world, to be permitted to go to the habitations of God's holiness. This the meanest human creature is invited to do—the poor labourer may lay aside all his burdens, and go with the nobles of the land to the house of God. Here the *rich and poor meet together*, to do homage to Him who is *the Maker of them all*.*

QUESTIONS.

WHAT way of honouring God have I been explaining to you? Who commanded the Sabbath-day to be kept holy? Will God regard those as his people who do not keep the Sabbath holy? What is keeping the Sabbath holy a *sign* of? What are we commanded to keep the seventh day holy in remembrance of? What is meant by God's *resting*? How are we to keep holy the Sabbath-day? What are we to lay aside? What *employments* are we to spend the day in—are we to do any thing at home? What is meant by *private prayer*? What is meant by *meditation*? What is *public worship*? What may we add to

* Prov. xxii. 2.

private prayer and meditation and public worship? May we do *good actions*? What kind of good actions? May we visit and comfort the sick and afflicted? May we learn to read the Scriptures? May we read them to others? Can children while young do all these things? What may they do after church and school are over?

Does it not appear right to employ some part of our time in worshipping God, and doing the things I have just mentioned? Do you think *one day in seven is too much* to give up to God, who has bestowed so many blessings upon us? What is meant by the word *hallow* or *sanctify*?

What did God do in respect to the Sabbath-day, besides *hallowing* it? What did God design the *Sabbath-day* to be when he blessed it? May children tease their school-fellows on the Sabbath-day? May boys throw stones at people? May they take birds' nests? May they ride and beat poor horses and asses? May they hunt and worry dogs and cats? Why not? Has one creature a right, think you, to rob another of what God hath given them? What has God, by blessing the Sabbath, given to man and beast? What would be the case of *man* and *beast* if they kept on labouring without any *resting days*? What use is the Sabbath-day of to working people, besides giving them *rest*? Could working people find much time for reading and hearing the word of God if there were no Sabbaths or resting days?

What

What is meant by the word *congregation*? How do congregations offer up their prayers? What is this joining together in prayer and praise called? Who first appointed places to be built for public worship? How did God shew that He was present in those buildings? What reason have we to think that God is present in *all places of public worship* built to his name? Will he be present if the worship is not agreeable to His holy word? Where is God? Where is he said to *dwell*? What do you mean by his dwelling in *heaven*? Could mankind bear to behold the glorious Majesty of God think you? Can we go up to heaven to worship him there? What does God condescend to do? What is the highest honour any person can enjoy on earth? What is meant by the *habitations of God's holiness*? Who does God in the Scripture invite to go to His house? Who meet together in God's house? Why do they meet together there?

QUESTIONS RELATING TO THE REFERENCES.

WHICH day is the Sabbath? What is it called besides? What texts besides the fourth commandment require the Sabbath-day to be kept holy? What is meant by a *sanctuary*? What text mentions that we may do good on the Sabbath-day? What text points out a proper manner of filling up the time that is not otherwise employed

employed on the Sabbath-day? What things should we talk over on Sundays? What should we consult with one another about? What shall we give to GOD by this means? What shall we excite one another to? Are we to make a custom of staying from church to do so?

Do you think that, if GOD had not commanded it, any person would have supposed He would shew forth his glory in a house made with hands? Dont you think every person should acknowledge the wonderful Majesty of God, and humble themselves before him as Solomon did? Dont you think it must have been a very awful sight to behold the Glory of the LORD? Was not a view of this Glory a proof that GOD was really present?

LECTURE XVI.

ON HONOURING GOD'S NAME BY KEEPING THE SABBATH-DAY HOLY.

IT was the gracious design of GOD when he *blessed* the Sabbath-day to do mankind a *favour* and *kindness*.

Whoever gets into a habit of passing the Sabbath in a proper manner, will soon be *sensible* of the *intended blessing*; they will find, by the *peace of mind*

mind and comfort they enjoy, that God has really blessed the seventh day^a; and not only so; but, if they endeavour to do their duty the rest of the week, the blessings of that day, peace of mind, and a comfortable sense of God's favour and protection, will attend on all the labours of their hands.

How invinsible are many people in the world of all this! They disregard the blessing and turn it into a *curse*, by their abuse and profanation of it; that is to say, they cut themselves off from being God's people. There are numbers in the world who fancy that the Sabbath was designed to be a day of *idleness*, and spend it entirely in *frolicking and amusement*. *They take unnecessary journeys; they make parties on the water; they go to alehouses; they play at a variety of games,* and commit many other sins. But they may *ride, and drive, and row, and sail, and drink, and game*, all the Sundays of their lives, without finding such real *heartfelt delight* as keeping the *Sabbath-day holy affords*. It is quite *absurd* for any body to think that they can possibly find *true and lasting pleasure* in acting *contrary to the express command of God*—as if they thought the MOST HIGH did not know what was best for his creatures when he appointed the *Sabbath*, or did not like to see them happy!

^a Isai. lvi. 2. lviii. 13, 14.

Breaking the Sabbath wilfully in this manner is no less than *presumptuous sin*: and, were it to be committed by all the people in the kingdom, we have great reason to suppose that GOD would cut them off by some dreadful judgment^b: but, happily for us, there are still a great many pious good people who pass it as they ought to do; and it is to be hoped Sunday-schools will prove a mean of teaching many others to do the same, or they are set up for very little purpose.

Though the sin of Sabbath-breaking has not so entirely overrun the land as to bring down the judgments of GOD on the nation, it frequently happens that the Almighty withdraws his providence from *horsemen, drivers, rowers, drunkards, and gamesters*, who lose their lives in consequence of their irregularities on Sunday. I have heard more than once of a whole boat-full of *Sabbath-breakers* going to the bottom of a river together, and all drowned—of others thrown from horses—of others getting bad fevers in consequence of overheating themselves—and many accidents besides, which would not have happened if they had been *keeping the Sabbath-day holy*. But, supposing the long-suffering mercy of GOD spares Sabbath-breakers for a time, the longer they continue in their sin the more offence they give to their CREATOR; who, if he *spares long*, will *strike*

^b Jer. v: 9.

at last^c. In the Old Testament we read of many plagues denounced by GOD against his people if they disobeyed his divine ordinances; such as diseases of various kinds, famine, pestilence, war, and many others; so that every person who breaks the Sabbath does something towards bringing evil on the country he lives in, besides provoking GOD to punish him in his own person. Had people the fear of GOD before their eyes, they would not dare to run the hazard of becoming Sabbath-breakers.

Many persons distrust GOD's *Providence*, and imagine that they have not *leisure* to keep the *Sabbath-day holy*, and that they shall not be able to get a livelihood for themselves and families unless they add the LORD's day to their *working days*; and under this apprehension they go without scruple to work in gardens and fields, and set about making baskets, driving stage coaches, and post chaises, and waggon, and so on, just as if Sunday were their *own*, and they might do any thing they chuse on it^d.

What kind of a Being do they suppose GOD is, that they endeavour thus to *rob* and *cheat* him of the *honour due unto his name*? It cannot be thought that an *all-wise* and *good* GOD would require mankind to perform a duty and not give them *leisure* to practise it; or that He will let those who thus

^c Ezek. v. 11.

^d Nehem. xiii. 15, 16, 17. x. 31.

rob him go on for ever without punishment. I will take upon me to say that Sabbath-breakers lose a great deal more time than they gain by working on Sundays ; for, if the Almighty does not send sickness and other afflictions to hinder their working, they are very likely to bring the infirmities of old age upon themselves, which will oblige them to leave off going out to work sooner than those who rest one day in seven : besides, Sabbath-breakers are generally tempted to drink strong liquors, which ruin their health, and occasion them to waste both time and money in alehouses and bad company, among whom they learn to swear, and are frequently drawn in to commit robbery and murder. It is very common to hear malefactors at the gallows declare *Sabbath-breaking* to be the first step that led them to their miserable end.

If Sabbath-breakers, who commit this sin on the pretence of *industry alone*, would keep an exact account of their time, and reckon all that has been spent in *idleness, folly, and wickedness*, they would find, at the close of their lives, that one day in seven would not have taken them off from labour so much, and that it could very well have been afforded for *the service of their MAKER*. But, whether *they* keep account of their time or not, GOD certainly does, as you will read in the New Testament*. It is no uncommon thing to

* Matt. xii. 36. Rom. xiv. 20.

hear labouring people complain of the *fatigues*, *hardships*, and *sorrows*, they suffer; and yet to see these very people adding to their own miseries, by refusing to accept the rest which their CREATOR has so kindly allotted them, and disregarding those gracious promises, which to those who trust in them soften every sorrow, and make every burden light.

QUESTIONS.

WHAT did God graciously design when he appointed the Sabbath—did he design mankind a favour?

What did I tell you those who get into a habit of keeping the Sabbath-day holy will soon be sensible of? What will they find? May any blessings be expected to follow the Sabbath-day? What kind in particular? What must they do to have the blessing continued?

What do some people turn the blessing of the Sabbath-day into? How do they turn it into a curse? Then being *accursed* signifies being cut off from God's people.

What do some people imagine the Sabbath was designed to be? How do they spend it? Do they take *unnecessary journeys* on it? Is this right do you think? Do they go *rowing about on the water in boats*? Do they go to *alehouses*? Do they

they play at games? Are these things *right* do you think? Is it right for boys to play at marbles, cricket, hoops, chuck-farthing, and so on? Is it right for girls to play at pat-ball, thread-the-needle, and such kind of sports, on Sundays? Do you suppose people find *lasting pleasure* in such amusements? Can there be real lasting pleasure in breaking God's commandments? Can people, who know they have wilfully broken God's commands, lie down comfortably at night, like those who have been trying to do their best to please him? Who *knows best* what will give *real lasting pleasure* to mankind? Do you think that a *just and good* God likes to see his creatures *happy or unhappy*? Then we may suppose there is real pleasure to be found in keeping the *Sabbath-day* holy, and none in breaking it.

What *kind of sin* is *Sabbath-breaking*? What might justly be expected if all the people in the kingdom were *Sabbath-breakers*? Are there still people among us who are not *Sabbath-breakers*? What reason have we to hope the number of them will be still *greater*? Are there places where poor children are brought up to keep the *Sabbath holy*? What places are there?

What kind of plagues did I tell you were denounced against those who break God's commandments? What people help to bring evil upon the country they live in? What does every *Sabbath-breaker* provoke God to do to himself?

Does

Does God ever send judgments on Sabbath-breakers? Can they expect to be under the care of Divine Providence? Supposing that God spares Sabbath-breakers for a time, what do they do? If God spares long, what will He do? Are there people who think they have not leisure to keep the Sabbath-day holy, and that they shall not get a livelihood if they obey God's commandment? Can such people be said to *trust in God*? How do they employ themselves on Sundays? Are these things right think you? Why not? Can they expect God to bless their labours? Have people a right to look upon *Sunday as their own*? Whose day is it? Can those who do their *worldly business* on it expect God's *blessing on their labours*? Can it be thought that God would lay a command and not give people *leisure to keep it*? Can those who try to *rob and cheat* God expect to prosper? Can it be thought that He will let them *escape for ever without punishment*? Do you think that God suffers *Sabbath-breakers* to gain time by disobeying his command? If God does not *afflict* them, what do they bring on *themselves*? Can those who wear themselves out, and grow old before their time, work as long as those who spare their strength by resting one day in seven? Is it best to *accept of the rest* our CREATOR has allowed or not? What other ways have *Sabbath-breakers* of *wasting time*? Do they lose money too? Then I suppose people are seldom the *richer*, in the end, for breaking the Sabbath. What crimes

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crimes are Sabbath-breakers often drawn into? What did I tell you many poor wretches have been heard to say at the gallows? Who keeps account of the manner in which we pass our time? How ought we to spend it then? What are labouring people apt to complain of? Do those who work on Sundays lessen their troubles or add to them? What had they best accept of? What will soften every sorrow and lighten all our burdens?

QUESTIONS RELATING TO THE REFERENCES.

WHAT texts mention that those who keep the Sabbath properly shall be *blessed*? What must they *keep their hand from*? What is *polluting the Sabbath*? What is meant by *laying hold on the Covenant*? *Whose ways* should we do? *Whose words* should we speak? Is *pleasure* promised in the *House of God* to those who do the LORD's will, and speak his words on the Sabbath day? Then God does not mean to *deprive us of pleasure*, but to *give us greater than we can find for ourselves*.

Can you repeat a text that threatens judgments to those who break GOD's commands? Don't you think it very likely that God will be *avenged of a nation* where it is a general practice to break the Sabbath? Should not every *person* then do their part towards keeping it holy? Repeat the

texts

texts which speak of the *following worldly occupations on the Sabbath as a sin.*

Repeat the texts that speak of God's requiring an account of our time. I shall say more to you on this subject when you are reading the *New Testament.*

LECTURE XVIII.

ON HONOURING GOD'S NAME BY KEEPING THE SABBATH-DAY.

SOME people persuade themselves, that if they *read good books, and say their prayers* at home, there is no necessity for going to public worship. This is a very mistaken notion, for public worship was appointed by God himself; he has commanded his people to form congregations. We have no right to chuse *which of God's commands* we will obey, and which we will *disobey*, therefore we have no right to *neglect public worship.*

Others there are who stay away from church because they think their clothes are not good enough to appear therein. *Cleanliness* is all that God requires, and where this is not *possibly to be had* He is so good that He will excuse a person for going with *dirty clothes*; but every one should

go to church as neat as their circumstances will admit of, at least with their *skins washed* and their *heads combed*; without this degree of cleanliness they are not fit to mix among the congregation, much less with the House of God. I am pleased at having it in my power to commend you in general for your great improvement in cleanliness since the Sunday-schools began. I assure you every body takes notice of it; and I make no doubt it will be a recommendation of many of you to services; but let me advise you to take care not to grow fond of dress, so as to desire things unsuitable to your station in life, for they will only make you laughed at by your fellow-creatures, and cannot recommend you to the *favour of God*, who does not regard the outward dress and appearance, but looketh on the heart ^b.

The *heart* of course is the principal thing to be attended to; I hope that you will all endeavour to cast out of your hearts, before you go to church, every thing that will make you unfit to appear before your great CREATOR; all *ill-nature, spite, envy, pride and vanity*, and go with an *humble mind*. Those who are going to public worship should prepare their minds before they go. Sunday-schools are excellent places for this purpose: I hope you will take advantage of that to which you are admitted.

^b 1 Sam. xvi. 7.

There are other persons in the world who think that if they do but go to a place of *public worship* they keep the Sabbath sufficiently holy, though, perhaps, when they are there they employ their thoughts only on their *worldly affairs*, and pay no heed to the service^c. Children, in particular, nay (I am sorry to say it) *Sunday-school children*, are very apt to behave improperly at church. This is entirely owing to their not considering that every place set apart for the public worship of God should be regarded as *His house*^d, in which He is *present*, (though *invisible* or unseen) to hear the *prayers of His faithful people*, and grant them *pardon and peace*. How common is it to see children running in a rude manner into church: the girls even with pattens on; and the boys, if not with their hats on their heads, at least buffetting them about with their hands, and hitting their schoolfellows with them; and all running to get seated first. When seated, how frequently do we see both boys and girls talking to one another, examining each other's dress, eating cakes, spoiling their books, and staring about!

Now I wonder whether any young person, who is not extremely *rude* and *ignorant* indeed, would behave in this manner in the presence of any *gentleman* or *lady* who should invite them to their house to give them *pleasure* and make them *happy*! How can they then be so *thoughtless* and

^c Isaiah xxix. 13.

^d Eccles. v. 1, 2.

so *wicked* as to do such things in the presence of the *Great Almighty and All-seeing God*? Because *GOD* is *invisible* to them they fancy perhaps that He is not there, but He most certainly is^e. What a charming reflection is this to those who believe in *GOD*, who *love him with all their heart, with all their soul, and with all their strength; who trust in him, and who worship him in spirit and in truth*! With what *delight* do they go to His house! With what *humility* do they bow down before Him! How *fervently* do they implore His pardon, favour, and protection! How *heartily* do they bless and praise his holy name! With what attention do they hearken to the instruction that is provided for them! What pious resolutions do they form! How cheerfully do they return to their homes, assured of the blessings they have asked, because *GOD* has promised them in the Scriptures! How *peacefully* do they close their eyes at night! How *calm* are their slumbers! How *refreshed*, how *animated*, do they arise in the morning and go forth to their labour! For six days will they do *all manner of work that their stations in life* requires, longing for the return of that day which they know and feel to be the best of all the seven^f. In the meanwhile, those who despise *GOD's Sabbath*, and slight his commands, however *gay* they may appear,

^e Jer. xxiii. 23.

^f Psal. xlii. 1, 2.

have nothing to expect but the *displeasure* of GOD: not a promise to comfort them under any affliction; and must continue for ever strangers to that peace which passeth all understanding unless they turn unto the LORD their GOD, who will then have mercy upon them.

Those people who accustom themselves to keep the *Sabbath-day holy* esteem it one of the greatest misfortunes to be prevented from going to church.

QUESTIONS.

ARE there people who think reading good books and praying at home sufficient? Are they in the right? Why not? May people chuse what commandments they will keep and what they will disobey? Who ordered congregations to be formed? Have we a right to stay away from public worship? Is it right to make the want of *good clothes* a pretence for staying from public worship? What is *all* that GOD requires in respect to dress? Should people go *clean* to public worship? Why should they *wash* and *comb*? Who are people the most ready to assist? If persons cannot possibly get clean clothes, will GOD excuse their going in a *dirty dress* to his house? Should any who go to public worship dress finer than their station requires?—For instance,

8 Psal. xlii. 3, 4, 5.

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should

should poor boys endeavour to get *fine waistcoats*, and poor girls *fine ribbons*, and so on? Supposing they do, will these recommend them to their fellow-creatures? Won't they rather be laughed at for spending their money so sillily? Won't it make people who can afford it unwilling to give them money, for fear they should spend it foolishly? Won't it make ladies and gentlemen think that they are above wearing such plain neat things as they may sometimes be inclined to give them? Will ribbons and glittering pins recommend people to God? What does *He* regard? What is the principal thing to be attended to in those who go to public worship? What should you try to cast out of your heart? Are people who indulge ill-nature and spite, pride and vanity, in their hearts, fit to appear in the presence of their great CREATOR? Don't you think it a very good way for people to *prepare* themselves for public worship before they go to church? Where have you an opportunity of doing this? Can it be right to run rudely into the presence of God?

Is the mere going to church without minding the service sufficient? What makes people behave ill in places of public worship? Want of considering where they are, is it not? What thought would incline them to behave well? What is God present to grant? Who does he grant pardon and peace to? Can it be right to disturb serious worshippers with the noise of patters? What should boys do with their hats when

when they go to church? Is it right to scramble for seats? Then I hope you will all walk into church in regular order, and seat yourselves in that manner, one after the other, will you? Is it right to chatter and talk, as too many of you do, in the *House of God*?

Would any *orderly* children behave so rudely in the presence of a *Lady* or *Gentleman* who should invite them to their house to give them pleasure? Do you think any person *upon earth* can give you such pleasures as the **ALMIGHTY** God has to bestow? Whom then should you respect *above all*? Whose house should you behave the *best in*? Very true; pray remember to do so, and in time you will have such pleasures as I told you sincere and humble worshippers have. What day do they long for? What day do they think the best of all the seven? If such happiness as I described to you attends *keeping the Sabbath-day holy*, who would *profane* and *pollute* it?

What have *Sabbath-breakers* to depend upon? Then we are not to think them *really happy* though they *laugh* and *appear gay*! What have they to comfort them in times of affliction? What are they *strangers* to? What must they do if they wish to be ever happy? What do those who keep the *Sabbath holy* reckon a *great misfortune*?

Assure yourselves that there is no pleasure to be found in the amusements of this world equal to those which attend the religious observance of the Sabbath-day; and, when once you are got into the habit of *keeping it holy*, you will never wish to pass it in a *profane wicked manner*.—Some of you to whom I am now talking have, I fear, never been taught to keep it properly. Perhaps your parents were *ignorant themselves*, and not able to *teach you*. This is a sad thing indeed! But God is *very merciful*, He will *forgive you all the Sabbaths you have hitherto mispent*, provided you are *sincerely sorry*, and will *resolve to keep them better for the time to come*. But remember, you will have no such excuse to offer for the *future*. Here is a *Sunday-school* provided for you to come to; *friends* ready to give you instructions; the *gates of the LORD's House* are open to receive you. God has promised to *hear the prayer of all who call upon him humbly and sincerely*: He has *invited children to come unto him*: He has declared that *He careth for the poor*. Surely then you will not be either so foolish or so wicked as to slight his kindness; as to go to the *House of God* to affront him, and draw down a curse upon you, when the choicest blessings are provided?

Consider that the ALMIGHTY GOD can deprive you of *every blessing*, nay even of *life itself*, in a moment; be persuaded then to think, when you enter the church, *what place you are going to.*

to. Kneel down as soon as you enter, and pray for the *help of GOD'S HOLY SPIRIT, that the words of your mouth, and the meditations of your hearts, may be such as GOD will approve.* Listen very attentively to every word that you hear; join properly in the service; and depend upon it you will find both benefit and delight in the exercise of prayer, praise, and thanksgiving. While you are away from church and school, keep in mind that it is the *Sabbath*, and let your actions and conversation be innocent and harmless; such as will not *profane* that day which the LORD has chosen for himself, or rob any living creature of that rest and comfort which the CREATOR has mercifully given to MAN and BEAST.

QUESTIONS RELATING TO THE REFERENCES.

WHAT text shews that GOD requires those who can to make themselves clean to go into His presence?

What text says that the LORD does not regard the outward dress?

What text mentions that the worship of the heart is required?

What text recommends a reverend decent behaviour in church?

What text mentions GOD as always at hand?

In what manner did David express himself in respect to going to public worship?

LECTURE XIX.

ON THE DUTY OF HONOURING GOD'S WORD AND
SERVING HIM.

To honour God's *word* signifies to receive the Scriptures as coming from God, and to regard the commands contained in them as much as if they were immediately spoken by God Himself to us^a: to value the *Bible* and *Testament* above any thing else that was ever written or spoken by any creature: to search the *Scriptures* diligently, in order to see what God has made known and commanded: to listen attentively when we hear them read and explained, and to make what is revealed and commanded in them the rules for our *faith* and *practice* — by *faith* I mean believing whatever those revelations make known; and by *practice* I mean doing what those commands require to be done.

We may honour God's *Name* and his *Word* at the same time, by behaving properly in his house; by reading and praying with attention and devotion, not bawling out the answers or *responses* (as they are called) so as to disturb the rest of the congregation, or singing psalms with hearts full of vanity and conceit, as is too often the case, not only with children, but with young men and wo-

^a Dent. xxx. 10, 11, 12, 13, 14. xxxi. 12, 13.

men also, for their own praise and glory, though the clerk calls upon them to *sing to the praise and glory of God^b*.

We may farther honour God's Name and his Word by behaving well to those who preach and teach it. Sunday-scholars may honour both by behaving properly at school, and by being more desirous of being taught their duty, and how to read the Scriptures to advantage, than to get learning, or be noticed by ladies and gentlemen. There is a fault which is very common among children, not only in Sunday-schools but in schools in general, where the Scriptures are read in classes. Each scholar attends merely to the verses which come to their own turn, without giving heed to those which the others read. But this is not all: it is too common to see children *chattering and playing, nay even quarrelling*, while others are reading. Would they but consider a little, their own sense and reason would tell them that these things must be very wrong indeed. It certainly is dishonouring God's *Word* in a very shameful manner; and I hope all of you, who have been guilty of these faults, will be exceedingly sorry, and beg God's pardon, and pay more attention for the time to come. No one can possibly understand a chapter, of which they have read only one verse in ten or twelve perhaps.

^b Psal. lxxxi. 1. Psal. cv. 2. Psal. xlvii. 6, 7.

Were they to add these verses together they would appear very strange indeed, for want of what should be read between. Every person who takes the Scripture in their hand should call to mind what has been already taught concerning the excellency of this *holy book*^c, and not offend the ALMIGHTY with his *own words*, as too many do.

We may honour GOD's *holy word* by so trifling a matter as taking care of the books in which his *word* is printed. Many of you have had, or will have, presents of Bibles, Testaments, Prayer-books, and Psalm-books: if you lose or spoil them, you may never have any more, which will be a sad misfortune to you; for they are the best guides and advisers you can possibly have: you are in constant need of their assistance; in times of affliction particularly, you will miss the Word of GOD exceedingly, and likewise in old age, when perhaps you may be lame or deaf: in such cases the Scriptures will be a friend ever at hand to comfort and amuse you, and they will also furnish you with subjects of pleasing meditation, when pain and sorrow keep you awake night after night; nay, they will kindle hopes in your hearts which will make the very *bed of death* appear to you as the *gate of life*, as you will be convinced when you read the *New Testament*. Let me therefore advise you to put covers over your Bibles and Testaments, and have a neat little bag to carry them about in, and

^c See Lecture ii.

never make playthings of them, but value them as you ought to do.

QUESTIONS.

WHAT are we to do in respect to God's *Word*? How are we to receive the Scriptures? How are we to regard the commands contained in them? How are we to value the Scriptures? How are we to search them? How are we to listen to them? What are we to make them rules of? What do you mean by *faith*? What do you mean by *practise*? How may we honour God's *Name* and his *Word* at the same time? How should we read and pray in places of public worship? Is it right for children to bawl out the answers just to shew that they know them by heart? Is it right to sing psalms with hearts full of vanity? Who gives people good voices? Whose praise and glory should they sing to then?

In what other way may we honour God's *Name* and his *Word*? Who should we behave well to for his sake? How may Sunday-scholars honour God's *Name* and *Word* in schools? What should they be most desirous of? Is it right for each scholar in a class to attend to the verses only which fall to their own turn? What others should they attend to? Can they attend properly even to their own verses in the midst of
idle

idle jokes, quarrels, and jangling? What should every person, who takes the Scripture in their hands, consider? Is it not a shocking thing to offend GOD with his own words?

Should people take care of their Bibles and Testaments? Why so? Would it not be a sad thing, when you have learnt to read, to be without the *Word of GOD* think you? Would it not add to affliction greatly not to have the promises of GOD at hand for your comfort? Would it not be very tiresome to sit day after day without being able to go out for employment or amusement if you had not the *Word of GOD* to teach you patience and submission to his holy will? Would it not be very comfortable to you, if you should chance to get deaf in your old age, to sit and read about the joys which GOD has promised to his faithful servants? Is not that book worth prizing that can comfort and amuse the mind in the tedious hours of pain and sorrow? Is not that book, which can make a death-bed appear like the gate or entrance to a new life, of more real value than thousands of gold and silver? Is it not worth while to take great care of a book which will answer so many valuable purposes?

QUESTIONS RELATING TO THE REFERENCES.

REPEAT the text which says that the *written law* was to be regarded as the *Word of God*? Where are the Scriptures kept, are they in heaven?—are they in a foreign country?—are they in our own language? Then they are near us to be sure, are they not? Were they written in English at the first? What languages were they written in? Where ought we to have the words of Scripture? Is it sufficient to have the words in our mouths? Were the Scriptures written for men and women only? For whom else were they written? Is there any text in which the LORD commands them to be made known to children also? Repeat it. For what purpose were the Scriptures to be made known to men, women, and children? Are children gathered together in most places now? Where are they gathered together? What are they gathered together for?—Pray remember this, and do not trifle away your time either in school or at church.

Are there texts which require psalms to be sung to the praise and glory of God? Repeat some of them. Why are we required to sing praises to God? Is it enough to sing praises with our mouths? What should we sing with besides?

Is

Is it right to sing psalms merely for one's own amusement, or to divert the congregation, without thinking of the *sense* and *meaning* of the words? Is it right for people to go about as psalm or anthem-singers, from church to church, 'only to shew what fine voices they have and how well they understand singing? Is it right for a set of people to take this part of worship to themselves alone, by singing in such a way that the rest of the congregation cannot join with them? Has not every person, who is inclined to it, a *right* to sing to the *praise* and *glory* of God as well as those who call themselves *singers*? Should people sit upon their seats while psalms are singing? Is not there the same reason for standing up when they are *sung* as when they are *read*? What text mentions the Scripture as the proper guide of youth? What texts mention them as the way to get understanding? What texts mention that they give comfort in affliction?

LECTURE XX.

ON SERVING GOD.

THE Scriptures teach us that we are not only to *believe* in God, to *fear* him, to *love* him, to *worship* him, and to *honour* his *holy Name* and his *Word*, but to *serve* him *truly* all the *days* of our *lives*:

lives^a: that is to say, we are to consider God as our CREATOR and GOVERNOR, the *giver of all good things*; and ourselves as his *creatures and servants*, and as such to pay a ready and cheerful obedience to his commands, doing his will rather than our own, or that of any other creature; not doubting but that he will bestow on us those rewards which his goodness has provided for those who do so.

Not that we have any right to *claim* reward; for all the creatures that ever lived cannot by their services render God the least degree happier than He is in his own nature: He has no need of our services; but of His own goodness He has promised to give us rewards for certain things which He requires of us; the doing of which is, on all accounts, best for ourselves and our fellow-creatures.

We are to serve God *truly*; that is to say, with *sincerity of heart*; not honouring Him with our *lips* only, but taking a delight in *doing* what the Scriptures tell us is pleasing to Him: and we are to serve Him thus *all the days of our lives*; not choosing which of His commands we will *obey*, and which we will *disregard*; for we cannot be the *true servants of God* if we strive to cast off His authority over us; if we forsake him, and place our hearts too much on the things of this

^a Deut. vi. 13. Josh. xxiv. 14. 1 Chron. xxviii. 9.

world^b. After we have done our *very best*, we must own ourselves to be *unprofitable servants*^c; and we should, every day of our lives, pray to God to *grant us the aid of His HOLY SPIRIT*; for without that we shall not be able to do our duty. God is so very gracious that he puts into our minds good desires; has made it our duty to do these things which are really best for us; has promised us rewards for doing them; and will make us able to do them if we are but ready to seek his aid, trust in him, and use our best endeavours. You will understand this better when you read the *New Testament*; but I hope you already see that we have the greatest encouragement we can possibly have to *serve God truly all the days of our lives*.

QUESTIONS.

ARE we required to serve God? Why are we to serve God? What kind of obedience are we to pay to his commands? Whose will are we to do, God's or our own? Whom are we to obey, God or any creature? If any one requires us to do what we know is contrary to God's command, how are we to act? What are we to expect for our services? Have we a right to claim rewards? Can we make God

^b Luka xvi. 13.

^c Luke xvii. 10.

happier by our services? Has he any need of them? How came He to promise *rewards* then? *Who* will be the happier for our doing what God has commanded? Has God commanded us to do those things that will be really *best* for *ourselves* and *others*? Don't you think that we shall be a great deal the happier for *believing in God, fearing and loving him, trusting in him, worshiping him, and keeping the Sabbath-day holy*? Are not many of *you* already a great deal happier than you were before you began to keep the Sabbath-day holy? I don't doubt but you are; and I can assure you, that the more you *serve* God the happier you will be. Don't you think it was very good and gracious of God to make known such pleasant things as the Scriptures teach us to believe? Was He not very good in letting us know how kind he is, and what reason we have to love Him, and that He will accept of such poor services as we can offer, and shower down blessings upon us in return for them? Was it not very kind of God to tell us that we might safely *trust in Him*; that He will help us when we can do nothing for ourselves, nor have help from any creature? Was He not very gracious in making known to us, that—although we cannot, while on earth, go to bow down ourselves before Him, to implore His pardon, when we have offended Him, to give him thanks for all His mercies, and to entreat him to grant us all we want—we may build
houses

houses to His name, and meet together to worship Him there? Was it not very good of God to let us know that we may also worship Him in *private*, and that He will, at all times, give us the aid of his *Holy Spirit*, when we desire it, and try to do our duty? If you had not been told of God's wonderful goodness, could you have supposed so great and powerful a Being would have condescended so to such poor weak creatures as mankind? To be sure you could not; for the wisest men that ever lived could not have found these things out of themselves.—Is it not very comfortable to know them? Surely then, if you have a proper sense of God's goodness, you will be ready to *serve him truly all the days of your life*. Is there any hardship in serving God? How long must we serve him? How many of His commands must we obey? After we have done our best, what should we think ourselves? Why so? What should we pray for to enable us to do our duty? Are you desirous to pray for the aid of the HOLY SPIRIT? Join with me then; and, while your *lips* repeat after me, *lift up your hearts unto GOD*, and ask as *earnestly* of him those things you stand in need of, as you would ask your father for food if you were very hungry.

A PRAYER.

A PRAYER.

ALMIGHTY and most merciful GOD, I believe that thou art the CREATOR and GOVERNOR of all things, and the *giver of life*: I am willing and desirous to serve thee truly; but I have neither knowledge or power of myself to do my duty. Incline my heart, I most earnestly beseech thee, to study thy *Holy Word* with *humility* and *diligence*; enlighten my mind by thy Holy Spirit, that I may understand thy commandments, and strengthen me to perform all things that are pleasing in thy sight, that I may be thy true and faithful servant all the days of my life; and receive, at last, the glorious rewards which thou hast promised, for the sake of JESUS CHRIST, thy Son our Lord. AMEN.

The New Testament directs us to ask every thing of GOD for the sake of JESUS CHRIST, the reason of which will at a future time be explained to you.

QUESTIONS RELATING TO THE REFERENCES.

IN what texts are we commanded to serve GOD? How are we to serve him?

What did King David say to Solomon? How did he direct him to serve GOD? Why did he direct him to serve GOD with a perfect heart, and
a willing

a willing mind? Then, if God searcheth all hearts, he knows who serve him with a perfect heart, and who do not? Who will he be found by? Who will he cut off for ever? How did David know these things? How may we know them?

What is meant by Mammon? Can we serve God and set our affections strongly on the things of this world at the same time?

Repeat the text which says we are to consider ourselves as unprofitable servants? Why are we unprofitable. Can we bring no profit or advantage to God by our services? Should we boast of our good actions then? Have we a right to claim rewards for our services? Why not? Then I hope you think God is very gracious in promising to reward us for only doing our duty.

I have still a vast deal to say to you about the wonderful goodness of Almighty God to mankind, particularly concerning His love in sending his Son, our LORD JESUS CHRIST, into the world, not only to teach us our duty, but to set us an example how to practise it. In the New Testament Christians have plain directions given, and a pattern set before them by the history of their Saviour, which, if they will but endeavour to copy, they may be certain of pleasing God.— This will be explained to you at a future time.

LECTURE XXI.

ON OUR DUTY TO OUR NEIGHBOUR.

GOD is so good and gracious, that, though he has a right to expect our *whole time* to be spent in worshipping him, and he has a just claim to *all the love* we can possibly entertain in our hearts, yet he does not *demand* the *whole* of our *time*; he does not *require* the *whole* of our *love*; on the contrary, he has commanded us to love our neighbour also^a, and has made it our *duty* to do this; and that we may know who our neighbour is, and how much we are to love him, our Lord JESUS CHRIST has taught us—that by our neighbour is meant *all our fellow-creatures among mankind*^b, even our *enemies*; and that we are to love our neighbour as ourselves; that is to say, after the *same manner* that we love ourselves; for instance, every person takes satisfaction in his *own prosperity*; is sorry for his *own misfortunes*; is desirous of *supplying his own wants*; endeavours to *find excuses for his own faults*; is willing to *preserve his own reputation*; and to *forgive himself when he has done amiss*. In this manner men love *themselves*, and in this manner they should love *their neighbour*, so as to have a sincere desire for their

^a Matt. xxii. 37, 38, 39, 40.^b v. 44.

welfare, and no desire to do them an injury, but a hearty wish to promote their happiness.

Our duty to our neighbour also requires that *we should do unto all men as we would they should do unto us^c*. This is a very easy rule, it was given by our LORD JESUS CHRIST, and is called his *Golden Rule*; and indeed it is worthy to be written in letters of gold: it ought to be imprinted on every person's heart.

Were *all* to do unto others as they would have others do unto them, there would be nothing but *peace* and *good-will* in the world; and it is in the power of every body to do so. I beg of you to keep it constantly in your mind, and follow it upon all occasions; you cannot think how happy it will make you: you will gain the love of all who know you by putting it in practice; and if you do unto others as you would have others do unto you, *out of regard to God, because He has commanded it*, GOD will receive it as a part of your *duty to Him*. We cannot make GOD happier, but we may help to make those happier *whom He loves*; and we should try to do this for his sake.

QUESTIONS.

HAS GOD a right to require us to spend *all* our time in worshipping him? *How much* of our

^c Matt. vii, 12.

love has He a just claim to? Does he *require* us to spend *all* our time in his *worship*? Does he *require* us to love *Him alone*? Whom does He command us to love? Who are our *neighbours*? Who has taught that *all mankind are neighbours to one another*? How are we to love our neighbour? In what *manner* should we love our neighbour? Do we take pleasure when our own affairs are prosperous, when the world goes well with us? Then we should take pleasure in seeing our neighbour thrive, should we not? Are we sorry for our own misfortunes? What should we be for the misfortunes of our neighbours? Do we desire to supply our own wants? Should we not wish and endeavour to supply those of our neighbours? Then it is not right to be *selfish* and not care what becomes of *others*, so that *our* wants are satisfied, is it? Then it cannot be right for poor people to get all the *gifts* they can for *themselves*, and *hinder* their *neighbours*, can it? Do we desire a good *reputation* or *character* in the world? Should we not be desirous that our neighbour should have the *same*? Then it cannot be right to speak against our neighbour, can it? Are we not very ready to forgive ourselves when we have done wrong? Who else should we be ready to forgive? Do not you think that we shall be more *beloved* by our neighbour if we do these kind of things? If we are *more beloved* shall we not be *happier*? Then

you see we should love our neighbour as ourselves if it were only for our *own sakes*. What regard should we have for their welfare? Should we ever wish to do them an injury?

What besides *loving our neighbour as ourselves* does God require? Is it enough that we feel this love in our hearts, and that it keeps us from doing any *evil* to our neighbour? What are we to do to all men? Is this a *hard rule* think you? By whom was it given? What rule is it called? Where should it be imprinted? What would there be in the world if every body were to follow it? Then there would be no *quarrelling*. Would it not be a happy thing if there was no quarrelling? Who *can* do unto others as they would have others in the same case do unto them? If we do unto others as we would they should do unto us, out of regard to God, how will He receive it? Is it not delightful to think that we may please God as well as if we could make him *happier*, only by following the easy rules of *loving our neighbour as ourselves*, and doing unto all men as we would they should do unto us?

QUESTIONS RELATING TO THE REFERENCES.

Repeat a text from the Old Testament in which God's people are commanded to love their neighbours as themselves.

Repeat

Repeat what our Saviour JESUS CHRIST says on this subject. What is to be understood by the *law and the prophets*? Why are the *whole* of the Scriptures said to *hang* on the two duties of *loving God*, and *our neighbour*? Repeat the text in which our Saviour says we must love even our *enemies*? What is this text part of? Repeat the text which says we should do unto all men as we would they should do unto us? What is this text a part of?

LECTURE XXII.

OF THE DUTY TO PARENTS.

THAT we may be at no loss in respect to the performance of our *duty to our neighbour* the Scripture informs us how we are to exercise it towards different persons.

PARENTS are our first neighbours and our nearest relations: by parents are meant fathers and mothers, grandfathers and grandmothers, fathers-in-law and mothers-in-law, or whoever performs a parent's part towards us. The Scriptures direct us very particularly what we are to do in respect to them; there is an express *commandment* from GOD to HONOUR them; I dare say some of you know it by heart. Let me hear one of

you repeat the fifth commandment. *Honour thy father and thy mother, &c.*

There are other texts of Scripture besides the fifth commandment, which teach us not only to honour, but to obey, love, and succour our father and mother^a. By *loving* them is meant, having a dutiful and grateful affection for them on account of the care they have taken of us; and also to have a tender regard to their happiness. This love is to be shewn by *honouring* and *obeying* them, that is to say, by being submissive, obedient and respectful, to them upon all lawful occasions. We are never to *disobey* them unless they order us to do things which they know God has forbidden. If a parent would teach his child to *steal*, to *lie*, to *swear*, to be *spiteful* to any body; in short, to do unto others as they would *not* like others to do unto them; the child certainly should not obey its parent in those things^b. Yet he should not *rudely* refuse; but only beg of his father or mother not to insist on it, and say that he *dares* not do so, for fear God should be angry with him for doing any thing to others which he should not like others to do to him. If any child has reason to fear that his or her parent will *beat* them for *refusing*, they had best *hold their tongue*, and only *resolve in their heart* not to do such wicked things. But a child had better be

^a Lev. xix. 3. Ephes. vi. i. Eccclus. iii. 2.

^b Acts v. 29. beaten

beaten than offend God; He can make every one amends for whatever they may suffer in doing their duty, and has promised in the Scriptures that he will do so^c; and we should *trust in him* rather than do any kind of wickedness. Those who do bad things out of fear of any part of mankind, shew that they do not truly *fear God*.

In such an unhappy case as a parent's desiring a child to do wickedly the child should get by itself as soon as possible, and pray God to turn their parent's heart, and strengthen their own resolution to do their duty; and should resolve to bear with patience whatever God sees fit to let them suffer. Children should submit to the *correction* of their parents^d, and on no account lift up their hand against them^e, neither should they use disrespectful language towards even the worst of parents^f; nor should a child *mock at a parent*^g, or *make game of them*, as it is called, or tell of their faults; for these things are very wicked, and forbidden by God in the Scriptures. If children in general did but *honour their parents* they would not have half so much reason to complain of severe treatment as many of them now have.—It seldom happens that parents, when *sober*, beat a child for *nothing*; and when they come home drunk surely a child may contrive to get out of their way till they are sober.

^c Matt. v. 10. ^d Prov. xiii. 1. xv. 5. ^e Exod. xxi. 15. ^f Exod. xxi. 17. Prov. xx. 20. ^g Deut. xxvii. 16. Prov. xxx. 17.

Beating is generally occasioned by the *negligence* or *sauciness* of children; they first *do wrong things*, and when reprov'd for them *give saucy answers*. When your parents set you any task to do, you should work with diligence; when they leave you to nurse a baby you should take great care of it; when they send you of an errand you should make haste back again; in short, whatever they bid you do, or not do (when consistent with your duty to God and your neighbour) you should obey with cheerfulness and good humour; and I dare say you would not be very often beat.—When you have done contrary to your parents' orders, you should beg their pardon; for as they have a right to *chastise* you, nay it is their *duty* to do so, it is *your* duty to submit to their correction, and you have nobody to blame but yourself for what you suffer from the punishment inflicted upon you, *because you might have avoided it* if you would.

A child that really loves and honours a parent will be quite unhappy under their displeasure, and will try all they can to obtain forgiveness, and will promise very sincerely to behave better for the future. Good children are really blessings to their parents, but bad ones are a dishonour¹.

You find that in the fifth commandment there is a great reward promised to dutiful children. It does not indeed always happen that good children

¹ Prov. xiii. 24. Ecclus. vii. 23. ² Prov. x. i.
Prov. xvii. 21, 25.

live long in this world; but they generally live comfortably, and their dutiful behaviour to their parents will be one reason for God's granting them that *everlasting life* which you will find promised in the New Testament. Undutiful children are seldom prosperous: indeed no one can expect to be so, who makes a practice of breaking an express command of God.

QUESTIONS.

Who are parents? What does God's commandment require us to do concerning them? What do the Scriptures direct us to do besides? What is meant by loving our parents? How are we to shew our love? Are children to obey their parents in all things? If your parents bid you *steal* are you to do it? If they bid you *tell a lie* are you to do it? If they would make you *spiteful* or *abusive* to any body are you to do it? If they would teach you to *curse* and *swear* are you to do it? Why not? What excuse are you to make to your parents for refusing to do those things? But if you are afraid they will *beat* you for not doing those things, what are you to do then? If you are *sure* they will beat you for not doing as they bid you, are you to take the chance of *offending* God to save yourself from being beaten? Had not you better bear a few blows than offend God? Can God make you amends for what

you suffer for the sake of your duty? Will God make you amends? What reason have you to think he will? Should a child *rudely* refuse to do wicked things? What should a child say to his father or mother upon such occasions? If he has reason to fear his parent will beat him for *refusing*, what is he to do? What is he to *resolve* on? What do those who do bad actions from *fear* of any creature shew? When a parent has desired a child to commit wickedness, what should the child *do* as soon as possible? What should he *resolve* to *bear*? What should children when they have done wrong *submit* to? Should a child ever *strike* a parent? Should they ever *use bad language* to their father and mother? Should they ever *laugh* at or *mock* their father or mother? Do you think it is a very common thing for parents to beat their children for *nothing*? What should a child do if a parent comes home *drunk* and threatens to beat them? When your parents set you any task what should you do? When your mothers leave you at home to look after babies what should you do? When they send you of errands what should you do? How should you obey them? Should you be *sulky* and *grumble*, or should you obey with *cheerfulness* and *good-nature*? Do you think that you should be often beaten if you were to obey in this manner? When you have done contrary to your parent's commands, how should
you

you do? Should you beg their pardon? What else should you do? Whom has a naughty child to blame for what they suffer from correction? Why have they nobody to blame but *themselves*? How will a child be that has displeased a parent, *happy* or *unhappy*? What will they try for? What will they promise? What are good children to their parents? What are bad ones to them? Would not any child who has sense and reason, and knows the value of a good character, rather be a *blessing* than a *dishonour* ? What reward is promised in the fifth commandment to those who are dutiful to their parents? Do good children always live long? Then I suppose they must expect length of days in another world? Can those who make a practice of breaking God's commandment expect to be prosperous?

QUESTIONS RELATING TO THE REFERENCES.

Are there any texts besides the fifth commandment which require obedience to parents? What texts require children to honour their parents? How should children honour their parents? Is a father's blessing of any value?

Is there a text which teaches that parents should not be obeyed when they command their children to commit wickedness? What is promised to those who bear ill-treatment for doing their duty?

What texts shew that it is a child's duty to receive instruction, and submit to the reproof and correction of a parent?

What does the Scripture say *he* deserves that *strikes* his father? Was this punishment ever to be inflicted? What does the Scripture say *he* deserves who *curseth* his parents? Was this punishment ever appointed? Does God reckon those among his people who curse their parents? What does the Scripture say of those who *mock* their parents? Are there any texts that recommend to parents to correct their children? If it is a parent's duty to chastise, is it not a child's to submit? What text mentions good children as blessings, and bad ones as a dishonour to their parents?

LECTURE XXIII.

ON THE DUTY OF SUCCOURING OR HELPING PARENTS.

It appears from Scripture that it is pleasing to God for children to succour, that is to say, to help and assist their parents, in order to ease their cares and lessen their fatigues; this they may do at a very early age: the children of the poor, in particular

lar, should be very careful not to put their fathers and mothers to any more expense than they can possibly help.—They should not tear or spoil their clothes, or dirty either them, or the house, faster than they are under the necessity of doing; but should think how much money their clothes cost, and how hard it is for their parents to get it; how dear soap is, and how fatiguing it must be for a poor mother to be always slaving and washing; children should take care of their shoes, keeping them buckled, and changing them every day, that they may wear out *fairly*.—They should not run about without shoes, so as to wear great holes in their stockings, lest, besides the expense of worsted to mend them, their poor mothers are obliged to sit up to darn them, when they want to lie down in their bed to rest their weary limbs after the fatigue of the day; or perhaps are desirous of quieting a poor baby that is crying for its mammy and disturbing its daddy.

Children who wish to succour their father and mother will not spoil any victuals, or desire to spend money in cakes, or other trash, or in pictures and ballads, but will save all the halfpence that may be given to them for their parents.—In short, they will consider that, as they cannot do any thing to *help* their parents, they should do nothing to put them to *needless expense*; and they should sometimes say to their parents—I am sorry, father and mother, that I put you to so much trouble and charge,

charge, but as soon as I can I will help *you*. Such behaviour and expressions as these would *comfort* parents, and *do them good*, and would make them *love their children very dearly*. The dutiful behaviour of a child fills a parent's heart with such joy that it makes hard work go off pleasantly; while an ungrateful return for their kindness and care sinks their spirits, and sometimes brings down their gray hairs with sorrow to the grave.

QUESTIONS.

What is meant by succouring our parents? Can little children do any thing towards succouring their parents? Do they succour them when they put them to more expence than they need do? Do they succour their parents when they spoil their own clothes? What thought will incline children to take care of their clothes? What thought will keep them from dirtying them or the house? Should poor children be careless of their shoes? How should they manage with them? Should they wear great holes in their stockings? Is it right to make their mothers sit up late to work for them? Will children who wish to succour their parents spoil victuals? Will they desire to spend money for cakes and such sort of things? If they have money given them what will they do with it? What kind of expressions will they use to their father and mother?

QUESTIONS

QUESTIONS RELATING TO THE REFERENCES.

REPEAT the text which says children should make a dutiful return of kindness to their parents.

LECTURE XXIV.

ON SUCCOURING AND HELPING PARENTS.

CHILDREN who desire to succour their parents will endeavour to help them as soon as ever they are able: they will be ready to nurse the little babies when their mothers are busy, and to go of errands. Girls will be ready to sweep the house, and do any little thing that they can turn their hands to, while their mothers are otherwise employed. It must be very comfortable to a poor woman when she returns home from a hard day's work to find her own little place neat and tidy to sit down in; and who knows but that such a good daughter who does all this may keep her father from going to an alehouse to spend his money, especially if she and her brothers and sisters live in peace together. If there are several children in a family they should all agree in doing every thing they can to make the house comfortable to their

their parents. They should call to mind how many hardships their poor fathers and mothers endure in order to provide for them, and bring them up. Girls should also make their own clothes when they are able; and, as soon as they perceive a little rent or wear in any part of their clothes or linen, should mend it. I have often observed a whole sleeve of a gown get bad for want of a few stitches at first; and an apron torn from the top to the bottom for want of sewing a slit an inch or two long, and other things dropping to rags for want of mending. In short, girls will find the old proverb true—*a stitch in time saves nine*. I am sorry to say it, there are many girls in the world, who, sooner than use their needles, will go the most flatteringly figures that can be conceived. I wonder they are not *ashamed* of themselves. *Patched clothes* are a *credit*, and are always *praised*; nay, I have known many a new thing, or left-off one, that was very useful, given to those who have been observed to have mended their own well: ladies know that to a good housewife a present of left-off clothes is often acceptable; but nobody thinks of giving such things to those who have no industry or contrivance to make the best of them, and they certainly do not deserve *new* ones.

Girls might help their parents very much if they would knit or spin; therefore those who are put to schools of industry should endeavour to learn as fast as possible. Every little helps; and it would

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be a great saving to a family to have stockings at the price of the *worsted* only.

There is another particular in which girls could be very serviceable—I mean in times of sickness, particularly when their mothers lie-in. I have before now been quite delighted at seeing a little *nurse* setting the apartment to rights, holding the baby, and waiting on her mother, while other girls of the same age would have been playing about the streets and spoiling their clothes; not considering the least in the world how fast money goes out at that time, and how they fret their poor mothers, and make the house quite uncomfortable to their fathers. Boys should try to help their fathers as much as they can; if they cannot go out to work they may perhaps be able to look after a little bit of ground at home, plant garden-stuff for the family, and tend the pigs; or they may learn to spin, and help their parents that way. In short, whoever has a sincere desire in their hearts of succouring their parents, may, at an early age, find daily opportunities of doing it.

It is too common a thing to see children very unkind to their grandfathers and grandmothers: this is very wrong indeed, for these persons are *parents* whom God requires us to *honour*. Children should ask themselves how they should like to be used so if they were old and infirm, and should endeavour all in their power to help their poor grandfathers and grandmothers instead of vexing them

them, as they too often do, by making a great noise, leaving doors open, and so on. It is enough to tease any ailing person, when their heads ach, to hear children bawling and racketting without any feeling for them; to have a gouty toe trod on, and doors left open so as to make their rheumatisms and coughs a great deal worse. Even if ancient people are a little *cross* sometimes, children should not mind it. The infirmities of old age are hard to bear, especially by people who have not perhaps been taught in their youth to be *patient*. Children may soon forget a few *cross* words; besides *all* grandfathers and grandmothers are not *cross*; *most* of them would be very fond of their grandchildren if they were to behave well to them, therefore I hope every one of you who have such relations will do so, not only to grandfathers and grandmothers, but to fathers and mothers-in-law, to whom many children behave with great rudeness; this is extremely wrong, for, as those persons supply a *real parent's* place, they ought to be treated with respect.

QUESTIONS.

WHAT will children who wish to succour their parents do as soon as they are able? How will girls help their mothers? Will a mother be glad to find her house to rights when she comes home

home from work? Will a father, do you think, be pleased at seeing his children live in peace? What should children try to do? What should they call to mind? Should girls make their own clothes as soon as they can? What should they do when their clothes are rent or worn? What should girls, who can handle their needles, be ashamed of? Are patched clothes a disgrace? What are they? Do you think ladies are likely to give either new or left-off clothes to those who are observed never to mend their own? What should girls do when their mothers are sick or lying-in? Does it look well to see a girl hdydening about the streets when their poor mother is ill in bed or confined to her chamber? Is it not likely to make the mother unhappy? What ought girls at such times to do? Is it right to forget how much money is going out at such a time? Should not girls try to make the house comfortable to their fathers when their mothers cannot be about? Should children quarrel when their poor mother is ill, and disturb her? Should they drive their father from home with their brawlings? What should boys do to help their fathers? What desire should all children have in their hearts?

Is it right to behave ill to grandfathers and grandmothers? What are they? Then they are to be honoured, and loved, and succoured, I suppose? How should children behave to fathers and mothers-in-law? Why so?

QUESTIONS RELATING TO THE REFERENCES.

REPEAT the texts which call upon children to requite their parents.

How long are people to help their parents?

LECTURE XXV.

ON SUCCOURING OR HELPING OUR PARENTS.*

WHEN children are grown up to be men and women they should be ready to succour and help their parents in their distress or old age^a. It is very wicked in young men and women to spend all their earnings upon their own dress or amusement and let a father or mother want. They should not, for the sake of a little more wages, forsake their aged parents and go to live at distant places, but should try to get services near to them, in sober religious families, and behave well, in which case it is most likely their master and mistress will be friends to them and to their parents also.

* *Note.* This Lecture is particularly adapted to such scholars as may be near leaving the school and going to service.

^a Eccclus. iii. 12, 13, 14, 15, 16.

It is really very shocking to see a common servant-maid dressed out like a gentlewoman, with a gown that cost perhaps four or five shillings a yard, a very smart cap and bonnet, and all things suitable, flirting about with gay company, while her poor old father or her widowed mother are languishing in their homely cot, destitute of the means of procuring that sustenance and warm clothing which their age requires, or obliged to ask relief from the parish.

It is equally shocking to see a young man with a coat much finer than his condition in life requires, a laced frill, smart waistcoat, and very likely a watch in his pocket, going about to plays and shews, rioting in public houses, spending his money with a set of bold huffies that will at last bring him to a morsel of bread: it is very shocking, I say, to see young men doing these things, while their poor parents sit shivering over a few dull embers, or lie groaning in bed with the rheumatism and other complaints, without sufficient covering to keep them warm.

It is pride and vanity, and a love of pleasure, which lead young men and women to do these things. But what mean and foolish pride is that which prefers a fine *outside* and pleasure, which cannot be lasting, to the joy they would feel, and the credit they would gain, by succouring their parents! Could these inconsiderate persons hear the ridicule that is passed upon them for appearing

ing so out of character, their vanity would be sufficiently mortified.

The common excuse which young men and young women make for this selfish extravagance is, that *they work for their money and have a right to do what they please with it.* Parents also work for their money; but, if they were to make such excuses and lay it all out upon themselves, children would be in a dreadful situation. This is very seldom the case: instead of that we see mothers feeding their babies with the milk of their own breasts—nursing them with tenderness—bearing to have their rest disturbed by them night after night, and both fathers and mothers toiling and slaving day after day to provide for their families, whom they endeavour to feed if they go without themselves—and, so far from wanting to dress fine and leave their children destitute of clothing, mothers that are fond of finery generally bestow it in the first place upon their children; not that the children are the better for hats and feathers, fine bonnets and fashes, and so on, but these gifts certainly serve to show the parent's love, though in an improper way. How often do we see fathers and mothers denying themselves necessities in order to procure their children a little *learning*, that they may be able to make their way in the world. In short, the instances of tenderness which most parents shew to their children are more than can be reckoned up; they are ready to sue-

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cour them on all occasions; surely then children should be inclined to succour their parents in return.

I have known a young woman quit a good service to go home and look after an aged parent, and work hard at any thing she could do to help to maintain her—and I have known a young man deny himself every thing but necessaries, that he might send a little money to his mother. I do assure you these worthy young people had more true pleasure in life than all the gaiety which the others were so eager to obtain could give them; and were a hundred times more respected in their plain neat apparel than the most expensive dress could have made those who neglected their parents.

It was delightful to these good children to hear their parents blessing them^b, and praying God to reward their dutiful behaviour; and their prayers were granted, for they were both greatly noticed by their superiors, and met with friends wherever they came, and when they married had good children themselves.

It sometimes happens that good children have bad parents—this is an unhappy case; but their being bad will not excuse children from doing their duty, or for turning them into ridicule and exposing their faults^c; they should still succour

^b Ecclef. iii. 4, 5, 6, 8, 9.

^c Ecclef. iii. 3, 10, 11.
them

them and conceal their errors as far as lies in their power. Nothing is so likely to incline bad parents to mend as the dutiful behaviour of their children; but, if they can do no more, children can pray for their parents, and this they should not fail to do whether they are good or bad.

What I have been advising you to practise are such things as *you*, when you come to be parents yourselves, will expect from your children, grandchildren, sons and daughters-in-law; therefore in doing them you will only follow our Saviour's golden rule of *doing unto others as you would they should do unto you*. You will do no more than your *duty*; yet God will bless and reward you for it; if you do them not, God will be offended with you, and will certainly punish you for disobeying his commandments; then surely, for the sake of your *own peace and happiness*, you will *love, honour, and succour*, your father and mother as long as you live.

QUESTIONS.

SHOULD children, when grown up, help their parents? Should they spend all their money on their own dress and amusement and let a father and mother want? Should they for the sake of getting rather higher wages forsake their aged parents? What should they do? How should they behave in their services? What is likely to happen if they

they do so? Will there not be great comfort in making friends for your parents when you cannot help them yourselves? Should not the hopes of doing so make you take care what services you hire yourselves into? What kind of services should you strive to get? Do you think it any credit for a young man or woman to be dressed fine and smart when their parents are in necessity? What leads them to do so? What kind of pride may we call this? Don't you think they must feel very uncomfortable if they chance to be in company with any who know the circumstances of them and their parents? Will they not be ashamed of their fine clothes? Don't you think people will blame them and ridicule them for such vanity and cruelty? Which would be pleasantest, to be praised for dressing smart or for being kind to parents? Which would make any one feel the most comfortable? Which will be the most likely to please God? Which ought you to do then? Suppose your parents had thought when you were a helpless infant, that as they worked hard for their money they had a right to spend it upon themselves, what would have become of you? Suppose your mother had neglected to suckle or feed you, could you have got food for yourselves? Suppose your parents had turned you out of doors, could you have got another house and home? Suppose your mother had thought it too much trouble to nurse and dress

you, could you have been comfortable without her doing so? Don't you think you ought to do what lies in your power to requite your parents? Should you grudge them a little assistance in their old age then? Would not each of you find great delight, think you, in hearing your parents say I have one of the best of sons or daughters, I hope and trust that God will bless them for their dutiful behaviour? Would it not give you pleasure to have your neighbours say how kind such a young man or woman is to their parents, I am sure they must have very good hearts? Would it not be a very great satisfaction to hear a gentleman or lady commend you, and say that they would be a friend to you, because they were sure you deserved their kindness? Are these things that we have been talking of such things as you, if parents yourselves, should like to have done for you? What rule will you follow if you do them? Shall you do any more than your duty if you behave in the manner I have been recommending? Who will you please if you perform this duty for his sake? What will God in this case do for you? What will God do if you neglect it? Is a parent's being bad any excuse for a child's not doing its duty? How far must a child obey a wicked parent? How far must they succour or help them? What are all children to do for their parents whether good or bad?

QUESTIONS RELATING TO THE REFERENCES.

WHAT texts say that you must help your father in his old age? How long should you keep from grieving him? What are you to do if his understanding fail him? Who will the relieving of your father be remembered by? When will it be particularly remembered? Then I suppose people who help their parents may hope that God will help them in times of distress?

What is he that forsaketh his father called? What is meant here by a blasphemer? What is he in the sight of God who gives his mother cause to be angry with him for forsaking her? What do you mean by being cursed of God? What is he that honoureth his mother compared to? From whom may he who honoureth his father expect to receive joy? What other promise is made to him? What may those who honour their father and mother expect from them? Is a parent's blessing of any value? What is it said in Scripture to do? Repeat the texts which say that a parent's dishonour is no honour to a child. Should children divert themselves with their parents faults then?

LECTURE XXVI.

ON THE DUTY OF LOVING BROTHERS AND
SISTERS.

NEXT to parents our brothers and sisters are to be considered as neighbours whom we are to love as ourselves, and do unto as we would have them do unto us.

When GOD created mankind he knew that there would be many *families* of them, and that brothers and sisters could add very much to each other's happiness, and on this account, in his great goodness, he put brotherly love into their hearts, and made it a duty for them to live in peace and harmony together.

It is certainly proper that brethren, that is to say brothers and sisters of the same family, should love one another with tender affection in their *childhood*^a, for they are all the children of the same parents, and as such will be brought up together; and if they do not *love* they will most likely *quarrel* and make their parents unhappy, as is too often the case. The first way in which children can shew their love for their brothers and sisters is by being kind to the *little ones*. Among the poor infants are very much left to the care of the bigger girls, who should endeavour to do the best

^a Rom. xii. 9, 10.

for them they can. They should make it a rule to wash them very clean, comb their heads, put on their clothes neatly, and make them comfortable and tidy. They should be careful to feed them properly, not with *gingerbread, heavy tarts, unripe fruit,* and other *trash*, but with the most wholesome food their parents can afford. They should avoid setting them down on the damp ground, or in any place where it is likely they will come to accidents. They ought always to keep in mind that they were once little babies themselves, and wanted nursing and diverting; these thoughts surely will incline them to be good-natured, and prevent their *beating* or *huffing* their poor little sister or brother if they should chance to be humourfome. Little babies often suffer a great deal while they are cutting their teeth, and at other times when they have been eating unwholesome things, which give them the stomach ache. As they cannot *speak* they *cry*, which makes tender-hearted people pity them. It is a *cruel* thing to beat a poor little creature in such a case as this: nay, if babies really cry from being humourfome, huffing and beating seldom do any good; it is much better to be *patient*, and try by *winning ways* to make the child think of something else. Elder children should set a *pattern* of good-nature to the younger ones. It is a very great credit to a girl to keep her little brother or sister neat, and use it well; many a one has been hired into a good

service by thus recommending herself to the notice of her superiors.—How happy such a girl makes her parents.—Besides all this, she brings down the blessing of heaven upon herself, especially if she tries to teach the little ones to be good, and set them a good example, as I am happy to say several of the Sunday scholars do*.

It often falls to a *boy's* lot, where there are no great girls in a family, to mind the little one. Those who do it with kindness deserve great praise, and they may depend upon it God will reward them.

Little children should mind what the great ones say, keep from mischief, and be quiet with them, and give them as little trouble as they can. It is their duty to obey whoever their parents leave to take care of them, and it is very naughty to be cross with their brothers and sisters.

Those children in a family who are nearly of an age should make it a rule to divide with their brothers and sisters whatever is given them—to try to assist each other in their innocent sports, and to be always good-natured to one another. Those who act in this manner will have many an hour of cheerful play, while others are wrangling, disputing, or pouting.

* If any girl in the school is remarkable for doing so, it will be proper to point her out as an example to the rest.

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It is really wonderful to think that children do not know better than to disagree.—All brothers and sisters are certainly much happier when they try to make each other so. How pleasantly do those who follow this method live together—how peaceful are their meals! how comfortable their rest! I am afraid that many of *you* to whom I am now speaking quarrel with your brothers or sisters.—You will say in excuse for yourselves that you do not *begin*; but you cannot tell me with truth that you are ready *to make an end*—that you do not *continue* the dispute—that you do not *strike again* when a blow is given; that you do not *feel anger in your hearts* against your brothers or sisters, that you are not ready *to tell tales* of them. Let me persuade you to endeavour to restrain your rage—to love your brothers and sisters as your CREATOR has commanded you.—It is impossible for you to be happy if you disobey GOD.

I would advise every brother and sister, if they chance to disagree, to make up their quarrel as soon as possible—*Brotherly love* is a thing of too much value to be thrown away for trifles—remember that you are always under the eye of GOD. He sees you when you are fighting with your brothers and sisters, and hears every cross word you say to them; I suppose that if but a lady or gentleman were to come in when you are in the midst of one of your battles, you would leave off out of respect to them—How can you then *presume* to

quarrel in the sight of your CREATOR? Consider also how it must grieve your poor fathers and mothers to see their children fight.—Have patience with one another, be not selfish, and you will have no occasion to come to blows.

QUESTIONS.

What neighbours are you to love as yourselves next to your parents? Why did God make it a duty for brothers and sisters to love one another? *How* should they love one another? *Why* should they love one another? What will they be apt to do if they do *not* love one another? What are the first acts of kindness children can do for each other? What should great girls do for the little children? What should they feed them with? Is not gingerbread apt to make children look very dirty? Is not unripe fruit apt to make their stomachs ache? Is it right to give babies such things? Should a girl who is intrusted with the care of a baby set it down upon the damp ground, or where it may be run over by a coach or a cart, and so on? Suppose a poor little creature catches its death of cold, or loses the use of its limbs, through her carelessness, how will she make it amends? Will she be able to answer this to her parents, or to her own conscience? Will God reward or punish her for so doing?

Should

Should a girl *beat* or *buff* the little creature she nurses? Is the *crying* of a child always a sign of its being *naughty*? What is it sometimes a sign of? Suppose a child is *humourfome*, what should a girl do in such a case? Who are ladies likely to chuse as nursery-maids, one who is good-natured, or one who is ill-natured to her little brother or sister? Is not *the blessing of God* of great value think you? Should not every one then try to gain it by every possible means? What should *boys* do when left to look after babies?

What should children who are nearly of an age do with things that are given to them? Should they *hinder* or *help* each other in their sports? What should they always be to one another? Which brothers and sisters do you think are the *happiest*, those who *quarrel*, or those who *agree*? Let me ask you now *one at a time*, and be sure to answer me truly; I do not ask you these questions with a view to *ridicule* you, or with a design to be *angry* with you, but merely to *do you good*—tell me truly then. Have you a brother or sister? Do you love them? Do you ever quarrel together? I do not ask you whose fault it is that you do so—in angry disputes there are faults on *both sides*; but tell me sincerely, who *begins* these quarrels? Who *goes on* with them? Can you truly say that you could not keep from beginning a quarrel by thinking to yourself—it is *wicked to quarrel with my brother or sister*, I shall make God

angry, vex my parents, and so on? If your brother or sister begin, could not *you* hold your peace and let them have what they want, do what they ask, or let alone what they desire? What good does the *last word* do you when you are so lucky as to get it? What good does the *last blow* do you? Are you the happier for quarrelling? Do you love to have tales told of *you*? Should you tell tales of your brothers and sisters then? Can you enjoy any pleasure when you have made a brother or sister unhappy, or are made unhappy by them? Can you possibly be happier for quarrelling with those whom God has commanded you to love? Do you think that God sees and hears your quarrel? Would you quarrel and fight before a gentleman or lady? Ought you to pay more respect to a *human being* than to the great CREATOR and GOVERNOR of all things? What should the thought that God sees and hears you quarrel incline you to do? Will God love you the better, or the worse, for disobeying his commands? Will your parents love you the better for making them uneasy? Will your brothers and sisters love you the better for quarrelling with them? Will you gain a better character in the neighbourhood for quarrelling at home? Do you think ladies and gentlemen will be ready to hire a girl or boy as a servant who cannot agree with their own near relations? Will they not rather fear that such a girl or boy will

will quarrel with their fellow servants? Then there is not much to be got by quarrelling, is there? Is it worth while to offend God, and make our nearest relations unhappy about trifles? Is it right to rob yourselves or others of those comforts which an all-merciful and good God has bestowed? Then it cannot be right to quarrel, can it?

QUESTIONS RELATING TO THE REFERENCES.

Repeat the text of Scripture that directs the manner in which children should love one another? Is it sufficient to endeavour to make believe that you love them without doing so in your heart? Is it right for brothers or sisters to want to set themselves up above the rest?

LECTURE XXVII.

OF THE DUTY OF LOVING BROTHERS AND SISTERS.

Note. This Lecture is calculated for those Scholars who are grown up, and likely to go into services soon.

LOVE should continue among brothers and sisters after they are grown up*, because they will often stand in need of each other's assistance; and

* Heb. xiii. 1.

God has made it their duty to help one another, especially in times of adversity^b; which they will be ready to do, if they cherish love in their hearts, for love will produce *compassion* for their poor distressed brother or sister, and compassion will incline them to give *assistance* as far as lies in their power—*love* and *pity* will keep them from being so hard hearted as to say “Go and get relief where you can, I work for what I have; I wish you well, but you have no right to the fruits of my labour^c.”

Neither will those who love their brothers and sisters want to get for themselves *all* that their parents may be able to spare in their *lives*, or *leave* at their *deaths*; but will be contented to *share* with their brothers or sisters. Those who love their brothers and sisters as they ought will also be ready to forgive such offences as may have been committed against them, and will not, even if they have been very unkindly treated by their brothers and sisters, harbour *hatred* in their hearts towards such near relations, for it is very *unnatural* to do so, and God has strictly forbidden it^d.

Neither will they defraud their brother or sister of the least thing in the world, or be guilty of any sly deceitful tricks towards them^e; or speak evil against any of them, even if they have done

^b Jam. ii. 15, 16.

^c Lev. xix. 17. 1 Jhn iii. 10, 15.

^d 1 Thess. iv. 6.

^e Prov. xvii. 17.

wicked things'; on the contrary, they will be very sorry, and give them good advice in a kind way.

It is one of the pleafanteft fights in the world to fee a whole family living in peace and harmony[†]; but it is very fad indeed to fee how fome brothers and fifters live. Children who quarrel in their infancy, generally, when they grow bigger, get into a habit of making unkind fpeeches, which often root out love and plant hatred; others are *envious*, *fpiteful*, and *malicious*, and *raif* againft each other fo, that it fhocks any good natured perfon to hear them—Such brothers and fifters as thefe are their *own tormentors*—Whoever gives way to *envy*, *hatred*, and *malice*, againft fuch near relations are as uncomfortable as can be—I would advife you, while you live at home together, to do every thing you can to make each other happy—to avoid all *anger*, *fpite*, *envy*, and *malice*[‡]; and when you are old enough, to eafe your fathers and mothers of the burden of maintaining you.—When you *part* from your brothers and fifters be fure to carry *brotherly love* about with you wherever you go.—Often think of your brothers and fifters—inquire about them, and pray for them. Ask your own hearts what you would wifh your brothers and fifters to do for you in particular cafes, and be ready to do the fame for them.

[†] Jam. iv. 11.

[‡] Pfal. cxxxiii. Prov. xv. 17.

[‡] Prov. xv. 17.

If it shall please God to give any of you prosperity in the world, let your brothers or sisters partake of it. Do not indulge yourselves in *finery* while they are in necessity^b.—In short, cherish brotherly love in your hearts, and you will be inclined to assist such near relations—Resolve to obey God by practising this duty, and He will put into your minds *how* to do it as occasion shall offer.

QUESTIONS.

How long should brotherly love continue? Why so? What will this love produce when a brother or sister is in distress? What will *compassion* incline a brother or sister to do? Will those who love their brothers and sisters be *selfish*, and try to get every thing they can from them? What will those who love their Brothers and sisters do, when they have been offended by them? Will they at any time try to cheat them, or practise any sly deceitful tricks upon them? Will they try to set their father and mother against them? Will they rail against them to other people?

What is one of the pleasantest sights in the world? Is it right for brothers and sisters to make unkind speeches to each other? What are unkind speeches apt to *root out*? What are they apt to *plant*? What are envious spiteful brothers

^b 1 John. iii. 17.

and sisters to *themselves*? What should children who are grown up do while they live at home? What should they do when they part? What should they carry about with them wherever they go? If God should be pleased to make any of you prosperous in the world, what should you do in respect to your brothers and sisters? Should any one indulge themselves in *finery* while their poor brother or sister, and perhaps a helpless family of little ones, are in want of necessities? Then I hope you will never do so.

QUESTIONS RELATING TO THE REFERENCES.

Repeat the text which says that brotherly love should continue. What was a brother made for? What are brothers commanded to shew to one another? Repeat the text which says it is not sufficient to *wish* well to our brothers and sisters. What does the Scriptures say about hating brothers? Do those who hate their brethren belong to God? What does the Scripture compare those to who hate their brothers.

Repeat the text which says no one should cheat his brother? Who will punish those who are wicked enough to defraud their brothers or sisters? What must you not speak of your brethren? How should brethren dwell together? Which is best, a plentiful table with hatred and quarrelling, or plain homely living with love? If
this

this is the case, as you may assure yourself it is, is it not very foolish for those who can only get homely fare to add bitterness to it by their own ill-nature? What is the pain which unkind speeches give, compared to? How does the Scripture direct us to appear wrath? What turneth away wrath? What does the Scripture say of those who have no compassion for their brother?

LECTURE XXVIII.

OF HONOURING THE KING.

IN the Scriptures God commands us to honour the King, and unless we do so we shall fail of fulfilling our SAVIOUR'S Golden Rule of doing to others as we would have them do unto us, for there is no person who would not desire, if they were King, to be honoured as such. I will tell you *why* and *how* you should honour the King.

There are so many people in the world who will not from inclination, or a sense of duty, *do unto all men as they would have all men do unto them*, but quite the contrary, that there would be confusion in every country without laws to punish

bad people and protect good ones, and there must be persons to put these laws in force.

In this country we have a great many governors, the chief of these is called the KING, and he should be considered as the father of his subjects or people, for he is very good. The king loves his people, and wishes to see them all good and happy, and has a great deal of care upon his mind: on these accounts he should be *honoured*; but the strongest reason that can be given for the practice of this duty is, that the Scripture enjoins us to honour the king; by commanding us to do so God has made it a part of our duty to *Himself* to honour the king. Those who dishonour the king *disobey* God.

The way for people in general to honour the king is to be contented with his government; not to wish for another king instead of him; not to wish that we had no king, but to love him as the father of his country, and to submit peaceably to the laws of the land; not to suffer ourselves to be persuaded to join in any riots or cabals, as the doing so cannot fail of making our king uneasy, and never to speak ill of him.

Another way of honouring the king is to do every thing in our power to support his government, by paying cheerfully to the rates and taxes, and discharging any office we may happen to have under government faithfully. Soldiers, sailors,

constables, watchmen, &c. have engaged themselves to be true to their king and country, and if they are otherwise they disobey God.

Another way of honouring the king is, by obeying or minding the *proclamation* he has lately set forth; in which he desires all his *subjects*, that is to say, all the people in the nation, to lead sober religious lives, following the commands of ALMIGHTY GOD, particularly that for keeping the *Sabbath holy*, and obeying the laws of the land, which are agreeable to the commands of God.

There is still another way of honouring the king, which is also agreeable to Scripture, and that is by praying for the health, peace, and prosperity of him, his queen, and royal family*, and thanking God for giving us such a good king and queen.

If you were to know what sad wicked kings there have been in this country in some former times, you would rejoice and thank God for his great goodness in giving us such a king as we now have; and if you could see how good the queen and royal family are to every body, and know that they have schools for poor children, and do a vast deal of good indeed to the poor, you would pray for them every day.

We are not only to honour and obey the king, but all who are put in authority under him, that is to say all who have power to put the laws in

* See Ezra vi. 10.

force by punishing offenders and relieving others. By persons in authority are meant mayors, justices of the peace, parish officers, and so on. These act by the King's authority, that is to say under his power, in his stead. The King cannot be himself in every place; but there are bad people in every place, who require to be kept in order; and there are good people every where, who deserve to be protected; so it is very proper that there should be persons in all parts of the kingdom to put the laws in force by punishing offenders, and keeping them from hurting good people. Such persons in authority there are under many denominations, but the only ones *you* are likely to be concerned with are those I have mentioned. The way to honour mayors and justices of the peace is, to be so far afraid of them as not to give them occasion to punish you; or in case you have been so wicked or indiscrete as to offend against the laws of the land, and so are brought before them, you should honour them by behaving with respect and submission.

There are many laws in this kingdom made for the benefit of the poor in particular; and that they may be properly put in execution the country is divided into parishes, in each of which collections are made called rates on purpose to help the poor. Parish officers are appointed to collect, and to distribute the money collected, according to the distresses of each person or family, and keep an
account

account of their disbursements, which is a very troublesome business; and those who execute it well deserve to be honoured and respected.

The way to honour parish-officers is to apply to them in a respectful manner when you want relief, and not to abuse them and rail against them because they do not what is not in their power to do, as is too often the case. We are not only required to *honour* and *obey* the king, and all that are in authority under him, but to *submit* to all our governors^c; that is to say, those who have power over us, and perform with willingness, as our duty, whatever they have power to order us to do: this will be found much pleasanter than to observe the laws only, because we *must* observe them or *suffer* punishment.

Q U E S T I O N S.

WHY are there laws? Why are there governors? Who is the chief or head governor in this kingdom? In what light should we regard the king? Why should we consider him as the father of his people? What is the strongest reason that can be given for our honouring the king? Is it a part of our duty to God to honour the king? Why so? What do those who dishonour the king do?

^c Pet. ii. 13, 14. Titus iii. 1, 2.

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What is the way for people in general to honour the king? Are those who honour him contented with his government? Do they quietly obey the laws? Will they suffer themselves to be persuaded to join in riots and raise mobs to disturb the government? Will they pay cheerfully to the taxes and rates? How will they discharge the offices of soldiers, sailors, constables and watchmen? Will they consider that the proper discharge of these offices concern the peace of the king and nation? Will those who honour the king regard the proclamation he has lately set forth? What does he desire in it? Then the king only desires people to do what God commands in the Scriptures? Then he shews himself truly concerned for the good of his people? He shews that he wishes them all to keep from being punished by the laws of the land on earth, and to be happy for ever in heaven? Then he acts as a king, *the father of his country* should do? And he ought to be honoured as such, does he not? Should we pray for the king? Is it agreeable to the Scripture to pray for him, his queen, and family? When you consider how good they are, do not you really wish for their long life and happiness? Then it will be a *pleasure* to you to pray for them, will it not? If you were a king should not you wish to be honoured in this manner? Then you certainly ought to honour the king, or you will
not

not as our SAVIOUR commands, *do unto all men as you would they should do unto you*, shall you?

Who are we to honour besides the king? What do you mean by those in authority? Whose power do they act by? Why are there mayors and justices? Are there bad people every where? If there were no laws, no king, or justices, what would bad people do? What would become of good people if there were no laws to protect them? Then it is very proper there should be governors in all parts of the kingdom, is it not? How are we to honour justices of the peace? How are those to honour them who are brought before them?

What are parish-officers for? Are their offices troublesome to them? How are parish-officers to be honoured? Is it right to abuse them and rail against them? What are we to do in respect to our governors besides honouring them? How are we to *submit*? Should we obey the laws willingly? Then we should not murmur because we have not a right to take what belongs to other people, and so on? Will it not be better and pleasanter to keep from doing such things, because we think it our duty to be honest, than to keep from them merely because we are afraid of punishment? Is it agreeable to God's will that there should be governors in all places? Is it a part of our duty to God to *submit* to our governors? Will God be pleased with our doing this *unwillingly*?

unwillingly? How can God know whether we do it *willingly* or *not*?

QUESTIONS RELATING TO THE REFERENCES.

WHAT text commands us to honour the king? Who at first ordained that there should be kings and rulers? Why are others to be subject to them? What do those resist or strive against who refuse to be governed? Is it right to resist God? Then it cannot be right to resist the government of the country you belong to, can it? Does the Scripture forbid our speaking against kings and rulers? For whose sake should we submit to the king? Are we, for the same reason, to submit to the governors that are under him? How are we to put to silence the ignorance of foolish men? What is *well doing* in respect to kings and governors? To whom should we shew meekness? Is it right to abuse magistrates and governors, then?

LECTURE XXIX.

ON SUBMITTING TO TEACHERS, SPIRITUAL PASTORS, AND MASTERS.

IT is a part of your duty to your neighbour to submit to all your teachers, spiritual pastors, and
masters.

masters. By *teachers* are meant in general those persons who give any kind of instruction that is likely to be of use, such as school-masters and mistresses, and those who take apprentices. If you do not submit to be taught by them, you cannot learn what you are put to them for, and then the money paid by your parents and friends for your being taught will be wasted upon you, and you will be guilty of a kind of *dishonesty*. You will not do either by your parents or teachers what in their case you would wish them to do unto you. By *spiritual pastors* are meant *ministers*, particularly those who belong to the place of public worship which you go to. The word *pastor* means the same as *shepherd*, one who *feeds*. Ministers are called *pastors*, because as a shepherd has the care of particular flocks of sheep, ministers have the care of particular flocks of people; and they are called *spiritual* pastors because it is their duty to watch over the spiritual part of their flocks, that is to say their *souls*, and feed them with spiritual *food*, by which is meant the Word of God, and to guide their flock in the right way by pointing out their duty, and to call them back by kind admonition when they stray from it.

Spiritual pastors have a very strong claim to our honour and respect on account of their holy office; it is their duty to read and explain the word

* Ephes. iv. 21.

of GOD in places of public worship; to instruct the ignorant; exhort those in their respective parishes who commit flagrant sins; to comfort those who are in sickness or any other affliction; to catechise children; and, in short, to do all the good they can to the souls of the flocks committed to their care. Many ministers attend to all this, and many more would do so if they were not hindered by the rude ungrateful behaviour of the people.

Now, in order to keep yourselves from being rude and ungrateful to them, remember that they act as ministers of GOD^b, and have a great regard for your welfare. They have in general a great deal of knowledge, which enables them to understand the Scriptures, and to explain them; therefore people who have not knowledge should be ready to be taught by them, and for this purpose should attend public worship every Sabbath-day when they *possibly* can, and not put themselves out of the way of learning their duty for trifling excuses, as is too often the case. They should also pay great attention to what is read and preached. The advice which ministers are so good as to give to particular persons, when they call upon them at their own houses, should be thankfully received^c; and those on whom it is bestowed should endeavour to amend their lives, according to the exhortations that are given them. Whoever considers the value of their souls (which

^b Heb. xiii. 17. ^c Phil. ii. 29. 1 Theff. v. 12.

will hereafter be explained to you) must regard it as an act of great kindness to be warned against losing them, and put in the way of saving them. Children should go to be catechised whenever the minister requires them; and when he is asking questions, or explaining any part, they should listen with the greatest attention; and those who are grown up should be ready to pay what are called the minister's dues; such as the fees for christenings, funerals, &c. and also the tithes^d, because it is, by this means ministers are enabled to maintain themselves and families; for they do not carry on business and trade like other men, but devote themselves entirely to the service of GOD and the instruction of their flock.

All the respect which I have been describing is due to ministers; and, if we pay it out of regard to GOD, He will receive it as honour done to Himself; the Scriptures tell us so, as you will read in the New Testament; and we shall certainly be rewarded for it. Masters and mistresses who keep servants are also to be submitted to by them; that is to say, it is the duty of hired servants to consider masters and mistresses as the governors of their own families^e, and as such entitled to humility, obedience, and respect, from their servants, who should not be saucy or impertinent, or obstinate in the manner of doing their

^d 1 Cor. ix. 11. 1 Tim. v. 17. ^e Ephes. vi. 5, 6, 7, 8. Col. iii. 23. Titus ii. 9, 10. 1 Pet. ii. 18.

work, but should endeavour to perform it in the way most pleasing to their masters and mistresses. They should also be strictly honest and faithful to those whom they serve.

It is part of your duty to your neighbour to order yourselves lowly and reverently to all your betters^f; that is to say, to behave in a respectful manner to your parents, governors, teachers, spiritual pastors and masters; all these should be considered as your *bettors* or *superiors*, because God has placed them in a higher station of life than yourselves, and put it in their power to do you many kindnesses which will render your low condition more comfortable. All rich and great people are also to be considered as your betters on this account, as well as those who are wiser than you, and capable of giving you good advice. Among your betters or superiors are likewise to be reckoned ancient men and women^g.

QUESTIONS.

Who besides parents and governors are you to submit to? Who do you mean by teachers? Can you learn any thing if you do not submit to be taught? Is it not very foolish then for children who go to school to dislike their lessons, and to learn nothing but what is beat into them? Is

^f 1 Pet. v. 5.

^g Lev. xix. 32.

it honest to neglect their learning when their parents and friends pay for it?

Who are spiritual pastors? Who is *your* spiritual pastor? What do ministers do in places of public worship to deserve honour from us? How should we shew them honour in the church? Do those honour them who stay away from church for trifling excuses? Do those honour them who play and talk, and do not mind what the minister reads and preaches? How should those, whom the minister visits and exhorts at their own houses, honour him? What keeps many ministers from visiting their parishioners? Then I hope you will never be rude and ungrateful. What thought will keep you from behaving rude and ungrateful to them? What makes ministers able to teach? In what light will God regard the honour which is paid to his ministers? How do you know this? To whom must we order ourselves lowly and reverently? What do you mean by your betters? Are your parents, governors, teachers, spiritual pastors, and masters, your betters? Then you must behave lowly and reverently to them. Are rich and great people your betters? Why are they so? Are people who are wiser than you your betters? Are ancient people, old men and women, your betters? Then you ought to behave lowly and reverently to them. How should children behave to their grandfathers and grandmothers? Should they mock

mock and make game of them? Should they laugh at them for being lame, or blind, or deaf? Should they wish them dead, because perhaps they give a little trouble? Should they treat any old people so? Should any of you like to be used so in your old age? Then those who behave ill to ancient people do not observe our SAVIOUR'S *Golden Rule*? Why are the aged to be honoured? Who disobey GOD? What is our Saviour's *Golden Rule*?

QUESTIONS RELATING TO THE REFERENCES.

How long has there been ministers of religion? What have they been called in different ages of the world? Have we prophets now? Have we apostles now? Have we pastors and teachers? In what light are we to consider them? What is the end of their conversation? Is it our duty to submit to be taught by them? What do they watch over? What will they be required to give an account of? Should we wish to give them joy or grief? How should ministers be received when they go to people's houses to give them good advice? How should we behave to those ministers who labour for the good of their flocks? How should we esteem them?

Is it right that ministers should have a maintenance? Does not every one who sows hope for a harvest?

a *harvest*? What do ministers sow? What do you mean by *spiritual things*? What is meant by *carnal things*? Is it unreasonable to give a portion of *carnal things* for *spiritual ones*? Does not every *labourer* expect his *hire*? Should any person wish to rob ministers of their dues?

Repeat the texts respecting the duty of a servant? What *heart* should servants serve with? Then it is not right for them to flatter and deceive, *is it*? What *will* should they serve with? From whom may they expect a reward if they do so? Does GOD, in giving rewards, consider whether people are *bond* or *free*; that, is whether they are *masters* or *servants*? How should people perform whatever they do? Then in doing any duty whatever, they must do it chiefly for GOD's sake, because he has commanded it? In what should servants try to please their masters and mistresses? Should they give rude saucy answers? Is it right to purloin or take any part of their master's or mistress's property without leave? Is it right to waste any part of the *time* which their masters pay them for? Is it right for men and boys, who work out in the fields by the day, to go to play or lounge about in idleness, when they have nobody to overlook them? Who fees them when they do so? Are servants to do their duty to good masters and mistresses only? Who

Who will reward them if they do so? Repeat the text respecting submission to superiors in general. Who should the young submit to? What is meant by being *clothed with humility*? What respect is to be paid to ancient people? Who commanded this honour to be paid to the aged? Why should we pay this respect?

LECTURE XXX.

OF INOFFENSIVENESS, &c.

It is part of our duty to our neighbour to hurt nobody either by word or deed; to be true and just in all our dealings; to bear no malice or hatred in our heart; to keep our hands from picking and stealing, and our tongues from evil speaking, lying and slander.

To *hurt nobody by word or deed*^a is a very short rule, and appears to be a very easy one, yet it is often broke. Though God has commanded us to *love our neighbour as ourselves*, and our Saviour has taught us to *do unto all men as we would they should do unto us*, it is a very common thing to see neighbours *hurting* one another either by word

^a Luke iii. 14.

or deed, and sometimes by both. Now this would never be the case if people would resolve to follow the other rules which are here given, namely, *To be true and just in all their dealings, to bear no malice or hatred in their hearts, to keep their hands from picking and stealing, and their tongues from evil speaking, lying, and slander; that is to say, malice, hatred, &c.* The things here mentioned are those by which people hurt each other either by word or deed.

Those who give way to *anger, envy, or jealousy*, lay themselves open to great temptations, and there is no knowing what wickedness they may in time commit. By *anger* or *wrath* is meant that uneasiness which any one feels when they suppose another has hurt or wronged them. *Envy* signifies grieving at the good qualities, or grudging the possessions, of another; and *jealousy* means a suspicious fear that others will obtain some advantage over the jealous person. We should be very cautious how we give way to either *anger, envy, or jealousy*, lest they grow into *hatred* or *malice*^b. By *hatred* is meant a thorough dislike and aversion to our fellow-creature; by *malice*, a longing desire to do them an injury or take revenge of them.

There is a very good rule in the Scriptures, which should be observed by every body — *Let not*

^b Prov. xix. 11. Eccles. vii. 9. Prov. xiv. 17.
James i. 19, 20. 1 Pet. ii. 1, 2.

the sun go down upon your wrath ^c; the meaning of which is, that people should make up the quarrels they may happen to have had in the day before they go to bed; this would prevent *anger* from growing into *hatred* and *malice*. It is very wrong indeed to go to bed with anger in the mind. Persons who do so, are not disposed to say their prayers; they seldom think of begging for the aid of God's holy spirit at such times, when they want it most, but lie thinking over the matter that has made them angry, and contriving how to take revenge; that is to say, how to return any real or supposed injury; and, having nothing to divert the attention, they are, as I said before, liable to be tempted to do bad things, to *hurt* their neighbour both by *word* and *deed*, either by saying unkind words or doing unkind actions.

Anger often produces *fighting*, and may even lead to MURDER, which is a dreadful offence in the sight of God, and punished with death by the law of the land ^d. There is an express commandment against murder, which some of you know by heart. Repeat God's command against murder.

Murder, for which people suffer death by the law, is wilfully killing man, woman, or child, or being concerned with others in the murder of them, or standing by when a person is killed and

^c Eph. iv. 26, 31.

^d Gen. ix. 6. Matt. xv. 19.

not trying to prevent their being murdered. But we learn from the New Testament that whosoever is *angry* with his brother (or fellow-creature among mankind) without a cause (by which we may understand *envious*, *jealous* people, who wish others dead, or deprived of the blessings they enjoy) is esteemed a murderer in the sight of God; and is likely to have his own life cut short by divine justice; nay, it is no uncommon thing to see such ruin their own health and shorten their own lives by their *jealousy* and *envy*^f. Those who call their brother by reproachful names, so as to take away his character unjustly, and make him despised by the world, and those who hate their brother, are also murderers in the sight of God; therefore we should be very careful not only to avoid taking away another's life, but likewise of doing, or even wishing, them any injury.

QUESTIONS.

Is it the part of a good neighbour to hurt or injure others? What should not we hurt others by? Is it common to see people hurt one another by *word* or *deed*? How do people hurt one another by word or deed? Do they hurt one another through *malice*, *hatred*, *picking* and *steal-*

^e Matt. v. 22.
Prov. xiv. 30.

^f Prov. xxvii. 4. Job. v. 2.

*ing, lying and slander*ing? What is anger? What do malice and hatred generally proceed from? — from anger, envy, and jealousy, do they not? What is envy? — What is jealousy? What is revenge? What is hatred? What is malice? Is it right to indulge *anger* in the mind? Is it right for neighbours to beat and bruise one another? What rule is there in the Scripture respecting anger which every person should observe? What is the meaning of this rule? What would this prevent? Is it right to go to bed with anger, envy, jealousy, hatred, and malice in the mind? What are people unfit for who do so? What do they seldom ask for? What are people who have hatred and malice in their minds apt to think of in bed? What are they likely to be tempted to do? What may anger end in? What is murder in the sight of God? How is it punished by the law of the land? Is there a commandment against murder? Repeat it. Who are reckoned murderers by the laws? If those who are in company when a murder is committed are likely to suffer death as murderers, should not people be very careful not to keep company with wicked, malicious, or quarrellsome persons? Should not they be very cautious not to join in riots and quarrels? Pray remember this as long as you

§ Prov. xxii. 24. xxix. 22.

live, and try to prevent quarrels, and make peace whenever you can. Are any besides those who wilfully *kill* regarded as murderers in the sight of God? What are those who are angry with their fellow-creatures without a cause? What may be understood by being angry without a cause? Do envious, jealous people punish themselves? How do they punish themselves? What are those who call their neighbours reproachful names so as to take away their characters unjustly? What should we take care not to do? What else should they keep from doing?

Suppose a person only *wishes* another ill, or is desirous of revenge, is he wicked?

QUESTIONS RELATING TO THE REFERENCES.

WHAT text forbids our hurting any one?

What will a discrete or wise person do before he gives way to anger? Is it not very foolish then to fly suddenly in a passion without considering whether the person you are angry with intended to give offence, or whether what they have done is worth being angry about? Do not every one of you feel very uncomfortably when you are angry? Do you think it is worth making yourselves so uneasy for trifles? Had not you better pass by little things than give way to anger?

What do the Scriptures reckon those who suffer anger to rest or remain in their minds? What is generally

generally meant by *fools* in Scripture? What is meant by wrath?

Repeat the rules concerning the laying aside wrath or anger. Repeat the text concerning laying aside malice and so on? What is meant by *guile* and *hypocrisy*? What is *the milk of the world*? Don't you recollect that I before told you it meant the *easy doctrines of religion*? Can those who give way to *malice* and *envy*, and so on, improve in religion, and grow good by instruction? No, to be sure, for these things are directly *contrary* to goodness. What should those who wish to improve in goodness be careful to do?

What answer is likely to turn away wrath? Is it not very wrong then to give a harsh or sharp one? May people who think they have cause to be angry take *revenge*? Is it possible for any human creature to see into another's heart so as to know exactly how wicked they are? Is not an angry person apt to think those they are angry with worse than they really are? Then, most likely, were they to revenge *themselves* they might punish more than the offence deserves. Who can see into all hearts? Then God knows exactly what every one deserves? Is God a just God? Then it is likely he will punish *properly*, neither *too much* nor *too little*, is it not? Who should vengeance or revenge be left to? Certainly.—Then I hope you will never study how to be revenged of any one.

What

What is the very longest time that you should suffer anger in your mind? Pray remember this, and never go to bed angry. Don't you think this would be a happy world if every body in it were kind and good-natured? Do you think any body in it would ever kill another? Who has forbidden people to kill others? Who gave command that murderers should be put to death? Who will be in danger of judgment or condemnation from God, besides him who actually kills? What does being *angry without a cause* signify?

Repeat the text against *envy*. Is not envy a dreadful thing to the person who harbours it in his heart?

Whom doth the Scripture forbid your making friendship with? Who stirs up strife? Then he must be a dangerous companion, is he not? Who abounds with transgressions or wickedness? Then he must be a very improper person to make a friend of. Whom doth the Scriptures mention as of a *good understanding*? What does he who is of a hasty spirit do? Who is better than the mighty? Who is better than he that taketh a city? Then it is better to have a good temper than a great fortune, is it not?

LECTURE XXXI.

OF DISHONESTY, &c.

THERE is another way of *hurting* our neighbour by *deed*, which does not proceed from *anger*, *malice*, *hatred*, *envy*, or *jealousy*, but from *dishonesty*; I mean *picking* and *stealing*. *Picking* signifies pilfering little things: this is a crime of which children are often guilty, especially if they have the misfortune to have dishonest parents. I hope none of you would commit it; for I assure you it is very great wickedness in the sight of God^a, and may be of fatal consequence to yourself; I therefore beg you will be very careful not to take the least thing that belongs to another without their leave. When you go to school do not be so mean as to pilfer books, thread, or any thing that belongs to your schoolfellows. When you pass through a field do not draw turnips or root up potatoes. Do not take peas, or rob orchards; for remember that those things belong to other people, and you cannot take them without committing wickedness. I would also advise you to be very cautious when you go a gleaning, or leasing, not to take any corn but what is dropped in reaping or carrying in, for more than this is

^a Lev. xix. 13.

1 Theff. iv. 6.

robbery. }

robbery. If there are any children here who in the week-day go * a ragging, as it is called; that is to say, who collect together old rags, iron, nails, and so on, let me caution *you* in particular not to be guilty of *dishonest picking*, which is in the sight of God no better than *stealing*. I beg of you, as you wish for the blessing of God, as you desire a good character in the world, as you wish for happiness, not to take things which your own conscience will tell you you ought not to take. If, among the rubbish that is thrown away, you find any thing that you have reason to think was put there by accident or mistake, carry it back, if you possibly can, to the right owner; you will please God, and you will gain a good name by doing so. The favour of God and a good character are of more value than any thing you can pick up; nay, than even silver or gold^b. There is very great danger in *picking* even the most trifling thing; it destroys that love of honesty and good reputation which ought to be in every person's heart, which not only gains the favour of God but makes mankind think well of one another. *Picking* generally leads to *stealing*, the dreadful consequence of which I will describe to you another time.

* The employment here alluded to is very common in London and its environs, and serves for a cover to a great deal of theft and dishonesty.

^b Prov. xxii, 1.

QUESTIONS

QUESTIONS.

WHAT way of hurting our neighbour by *dead* is there which does not proceed from anger, malice, hatred, envy, or jealousy? What is meant by picking? Has any one a right to take what belongs to another without their leave? Is it not proper that every one should know what is their own? Cannot you understand that there would be great confusion in the world if every one were at liberty to take whatever they pleased? Do you think it right for children to take each other's books, and thread, and so on? Who buys turnip-seed and other things that grow in fields? Who pays the rent of the ground where they grow? Who pays the workmen for plowing, sowing, hoeing, and so on? Who ought to have the profit of the field? Suppose every person in the neighbourhood should chuse to come into the field and help themselves, what would become of the owner's profit? Suppose all his profit was taken away, how could he maintain his family? Then those who draw turnips, root up potatoes, rob orchards, &c. hinder others of their just profits, and take the bread as it were out of their children's mouths.—Is not this *wickedness* think you? Will a *just* God approve it? Then it should not be done, should it? What should not those who go a ragging pick up? Suppose they

they find any thing thrown away by *mistake*, what should they do with it? What will they lose if they do not? What are of more value than any thing they can pick up? What does *picking* destroy in the heart? What gains the favour of God? What makes mankind think well of one another? What does *picking* generally lead to?

QUESTIONS RELATING TO THE REFERENCES.

WHAT is meant by depending? Who will punish those who defraud others? Which is to be chosen first, a good name or gold and silver? Can it be worth while to lose a good name for the sake of a few pence?

LECTURE XXXII.

ON STEALING AND ITS CONSEQUENCES.

THERE is an express commandment against stealing; I dare say some of you can repeat it. Repeat the sixth commandment. Very well, you find then that stealing is forbidden by God^a.

^a Job, viii. 20. Prov. iii. 33. Psal. vii. 11, 16.

Other texts intimate that God withdraws his Providence from the wicked; it is likewise forbidden by the *law of the land*. I will tell you how a murderer or a thief is dealt with: he is taken up by a constable, who carries him before a justice of the peace, and he commits him to prison where he is loaded with heavy irons, and confined among a set of wretches whose language is more profane and shocking than any person can conceive who has not heard it.

Surely the murderer or thief must suffer great fear of discovery; he dares not walk about in the day-time lest his person should be known^b; he is a stranger to the peace of God and the pleasures of a quiet conscience; from the eye of God he cannot hide himself. Possibly the Almighty may suffer him to escape for a little while, but at length he is apprehended^c, and the constable proceeds with him to the house of the justice. What shame^d must he feel when, with his arms tied, or handcuffs on his hands, he is forced along, followed by a mob!—Imagine to yourself the dread he must have when an accusation is laid against him and his mittimus is made out!—Yet these are but the beginning of his sorrows;—he leaves the house of the magistrate to be carried to a place of confinement. How must his heart sink within him when he beholds the prison walls, and sees

^b Prov. xxviii. 1.

^c Eccles. viii. 11, 12, 13.

^d Job xx. 5. Job xxi. 17, 19.

the huge gate open to receive him ! What anguish must seize his mind when the fetters are brought forth and rivetted upon him ! How must he lament his folly and his wickedness when he finds himself in a dreary cell loaded with heavy irons, which will not allow him the free use of his hands or legs ! When night comes on how must he shudder to hear the door shut upon him, and fastened with iron bars, that he may not escape ! When the keeper again unlocks his dungeon, if he is admitted to take the air in the prison yard, what can he see but sights of misery ! What can he hear but the groans and sighs of sorrowful prisoners, or the dreadful oaths and curses of the most abandoned of mankind ! In short, the horrors of imprisonment are great beyond description : God grant that none of you may ever know them by *experience* ; which you never will do if you keep from committing those crimes for which it is proper the law should provide such punishments.

QUESTIONS.

WHAT is meant by stealing ? Who is stealing forbidden by ? How else is it forbidden ? Can you remember how I told you that a murderer or a thief is dealt with ? Do you think a murderer or a thief can ever be at peace in his own mind ? Can he have a quiet conscience ?
What

What will he be afraid of? Should you like to be taken up and carried before a justice? Where is a thief carried to when a magistrate commits him? Should you like to be carried to a prison? Should you like to have fetters put upon your hands and legs? Should you like to be locked up in a dungeon? Would it give you pleasure to see a set of people in fetters, and to hear the rattling of their chains? Would it not grieve you to hear the groans and sighs of the wretched? How should you like to hear people cursing and swearing, and talking wickedness all day long? Then you think that a prison is a dreadful place I suppose! Then I hope you will never do any thing to bring you into one.

QUESTIONS RELATING TO THE REFERENCES.

ON whose house is the blessing of the LORD? What is in the habitation of the wicked? How often is GOD angry with the wicked? Where will the mischief of the wicked fall at last? Who will not GOD help? Then the wicked have no reason to depend upon Divine Providence? Who is bold as a lion? What does the wicked do? If the wicked man is not found out in some things, is he secure of never being detected? What does the Scripture say on this subject? Then the wicked cannot prolong their own days, they only escape while it pleaseth GOD to spare them?

them? Is the triumph or success of wicked people of long continuance? What is meant by the candle of the wicked? What does God distribute in his anger? Then those who wish to escape sorrow should not make God angry, should they?

LECTURE XXXIII.

ON STEALING AND ITS CONSEQUENCES.

AFTER remaining in prison under the dreadful circumstances which have been described to you, the murderer, or thief, is obliged to stand his trial in an open court, before a judge and jury, and have all the particulars of his crime laid open before hundreds of people; and if found guilty is either sent to the ballast lighter, transported to a foreign land, or hanged, according to the nature of his offence. On board the ballast-lighters criminals are condemned to wear a heavy chain—to be driven about like horses—to work very hard without wages, and to be under continual restraint—and to be exposed to the eye of the world as *villains* *. —If they have any feeling in their mind, the last circumstances must hurt them greatly; for though there are many that venture to be rogues, there are few who like to be *thought* so; and no

* Prov. xviii. 3, 5.

one will believe a person to be otherwise who is seen working in a ballast-lighter, because it is well known that they must have had a fair trial, and been legally convicted. If working in the ballast-lighters is so bad, what must it be to be cast out of one's native land as unfit to live among honest people, and transported to a foreign country!—to bid adieu perhaps for ever to Old England!—to take a sorrowful, and most likely a last, farewell of parents, wife, children and friends!—to leave a prison on land only to be conveyed on board a prison ship, where a number of guilty creatures are crowded together with no other conveniencies than what are absolutely necessary to support life during the voyage!—at the end of the voyage to be landed where there is not a single friend to welcome the outcast on shore, or to shew pity upon his miseries—where perhaps there is no food to be procured like that which he has been used to eat, but such things only as nothing but the dread of starving could bring him to taste—where a draught of good beer is not to be had to refresh his spirits; nay, perhaps no wholesome water—where the weather is so hot that an English constitution can scarcely support it—where he will be obliged to work without wages, whether he like it or not, or else be chastised with the whip and scourge, or other punishments still worse, suffering all the while the reproaches of a guilty conscience!

Before

Before the time for which they are transported is expired criminals generally die, without a friend to close their eyes.—Some indeed, though with great difficulty, have been known to escape, but they were taken and hanged, and those who stay their full time find no credit or reputation in their native country—nobody cares to trust them; so that *sorrow* and *shame* attend them to the end of their lives!

Such are the evils of transportation, which nothing can enable people to bear with any degree of comfort, unless the punishment produce a thorough sorrow for past crimes, and a change of heart, in which case a merciful God will hear and relieve the sorrowful sighing of the prisoner.

QUESTIONS.

WHAT is done with a murderer or a thief when he has lain some time in prison? Who is he tried before? What is laid open? Before whom is his crime laid open? What is done with him if he be found guilty? What are criminals condemned to suffer on board the ballast-lighters? Don't you think it must be dreadful to bear the weight of a heavy chain day after day, and to be driven about like horses? What wages have criminals on board the lighters? Is it not very disheartening to work hard without wages, and not to have liberty to go from place to place?

Do

Do you think any one likes to be looked upon as a *rogue*? What do people think of the *convicts*? Why do they think them *villains*? Should you not be greatly ashamed to be seen in a ballast lighter.

Is *transportation* better than working in the lighters? Is it pleasant to be cast out of the society of honest people? Don't you think it must be very painful to take a last farewell of friends and relations? What friends can a criminal expect to find in the country he is transported to? Do you think such a poor outcast will not stand in need of friends? Is he sure of getting good food? Is he not likely to suffer from the heat of the climate? What wages will he have? What will be done to him if he does not work? What will he suffer in his mind all the while? Will not such a wretched creature wish himself back again? Do the greatest part live to come back? Suppose a criminal contrives to get back, what will be done to him when he is caught? Suppose he stays his full time, will he be received in his own country as an honest man? What will attend him all his life?

What will enable people to bear the evils of transportation with comfort? What must criminals do to obtain the mercy of God? What will God do for such prisoners?

QUESTIONS RELATING TO THE REFERENCES.

WHAT do wicked people bring upon themselves? What is meant by *ignominy*? What is meant by *loathsome*? Is it not shocking to think of being loathsome? What is meant by *drofs*? Is it pleasant for any to be considered as drofs—as one who is not fit to mix with the good part of mankind, and whom it is necessary to divide from them lest he should corrupt them? What numbers of disgraceful circumstances attend the wicked!

LECTURE XXXIV.

ON CAPITAL PUNISHMENTS.

I HAVE told you some of the mildest punishments which rogues endure. When they have been guilty of murder, robbing on the highway, house-breaking, horse-stealing, and other crimes which are called *capital* ones, they are condemned to be *hanged*.

What must the trembling prisoner suffer when the jury bring him in *guilty*, DEATH; when the judge pronounces sentence on him, and condemns him to be hanged by the neck till he is dead—When he leaves the court the horrors of imprisonment

sonment are increased—he is put into a dismal dungeon, called the *condemned hole*, where he is to remain till the time of execution.—If his crime was *murder* he has only a few short hours to live, unless he is condemned on a Saturday, in which case he has the Sabbath to prepare himself for his awful change.—Imagine to yourselves his poor afflicted parents, or brothers and sisters, coming to take their last farewell—weeping over him—wringing their hands with unutterable anguish, or perhaps falling into fits with agony of mind—ready to break their hearts!—When the parting scene is over, and the wretched prisoner is locked up for the *last time*, in his doleful dungeon, how will he, if he has a proper sense of his crime, dread the thoughts of appearing before his Heavenly Judge. In the midst of this distress he hears the solemn tolling of St. Sepulchre's bell, and a watchman going his rounds calling upon condemned prisoners to *prepare for death*!—At length the dreadful morning arrives, the prisoner is brought forth from his cell, his irons are knocked off, his arms tied behind him, and he is conducted to the place of execution, where he beholds the gallows prepared, and the hangman ready to perform his office. If he has a proper sense of his guilt, and has read what the Scriptures teach concerning another world, he feels the bitterest remorse for his past crimes; he implores the pardon of an offended God; he owns the justice of his sentence; he

admonishes others to take warning by his unhappy end; he resigns his life into the hands of his CREATOR, praying and hoping for mercy; but, if he is hardened in his wickedness, he denies his crime to the last, and adds to his guilt by uttering falsehood with his dying breath. The fatal knot is tied, and the wretched criminal, hanging on the gibbet, dies the death of a *dog*^a, leaving such a character behind him as disgraces his family and makes his dearest friends ashamed to hear him mentioned^b. If the crime was *murder* the horror of punishment is greatly increased. The criminal cannot but think of the distress he has brought upon another man's family as well as his own. He is shocked with the thought that his body, instead of being allowed Christian burial, will either be *hung up in chains* as a spectacle to deter others from the like dreadful crime; or *dissected*, that is to say cut to pieces, and the bones put together by wires to make a skeleton—that a history of his crime will be printed in the Newgate Calendar, and all the newspapers—that dying speeches will be invented for him, and printed before his death—that though some of the spectators may pity him and lament his fate, others will come to his execution as a diversion, and depart from it without amendment^c. But let us not talk

^a Psal. xxxvii. 9. Psal. xxxiv. 21. xxxvii. 35, 36.

^b ^c Prov. xi. 10.

any more of these horrid things. I hope you will all keep your hearts honest, and your hands from picking, stealing, and shedding men's blood. I hope I shall never have the sorrow of hearing that any of you are drawn away from your duty, and prevailed on to join with gangs of thieves, in picking pockets, shop-lifting, house-breaking, highway-robbery, and other villanies, as many lads in these days are^d. Remember what has been often told you before, that God is *Almighty*, and that he is *every where present*. You will not then surely dare to do a dishonest action. Let me persuade you, therefore, to keep *the fear of God* always before your eyes, and to pray for the aid of his holy spirit; and if ever you attend at an execution be sure to go with a *serious mind*. Consider with yourself that it is a very solemn, and ought to be an affecting sight, to behold a fellow-creature cut off for his crimes from the face of the earth, and launched into eternity!—Imagine to yourself what the criminal must feel, and what miseries his friends endure, and surely you cannot make it a *diversion* to be present at so awful a scene.—You will rather lift up your heart to God and fervently pray, that of his infinite goodness he will have mercy on the dying man, comfort his sorrowful friends, and give you grace to lead a godly life, and preserve you from so wretched an end. And do not go often to executions lest your heart grows hardened.

^d 1 Pet. iv. 5.

QUESTIONS.

WHAT punishment is inflicted on murderers, highway-robbers, house-breakers, and horse-stealers, &c. ? Don't you think it must be very dreadful to a prisoner to hear a jury bring him in guilty, *death* ; and a judge pronounce condemnation ? Must it not be very shocking for a person who has received sentence of death to be put into a dismal dungeon ? How should you like to be in such a place with a sense of guilt upon your mind ? How could you bear to see the agonies and distress of your friends at taking leave of you ? Don't you think that a prisoner must feel very wretched when he is locked up in a dungeon for the last time ? Will he not fear to appear before God ? Must it not be very dreadful to hear the bell tolling for him before he is dead, and the watchman reminding him that his last hour draws near ? Is it not shocking to think of all that follows ? Do you think it is right for people to make it a sport to go to an execution ? What minds should they go with ? What should they do at an execution ? Is it right to go often to see people hanged ? Why not ?

QUESTIONS RELATING TO THE REFERENCES.

Is it agreeable to Scripture that criminals should be put to death? Repeat the text which intimates this : repeat the text which mentions the short success of the wicked. Have criminals Christian burial? Whose house or family shall be overthrown? Whose tabernacle or house shall flourish? What will the memory of the just be? What will happen to the name of the wicked? Do not you think that, all things considered, it is dreadful to suffer as a *murderer* or *thief*? Then I hope you will all take care not to bring such sufferings upon yourselves, and that you will pray to God to keep you from temptation.

LECTURE XXXV.

OF BEARING FALSE WITNESS, EVIL SPEAKING,
CALLING NAMES, &c.

THERE is an express commandment against bearing false witness—let me hear one of you repeat it.

By false witness is to be understood in the first place giving false evidence on a trial in a court

of law; in doing so we may hurt our neighbour by *deed* very much; and it is exceeding great wickedness, no less than *perjury*, because it cannot be done without taking a solemn *oath* or *affirmation*, as has already been explained to you. I hope if it should so happen that any of you at a future time are called forth as witnesses, you will take care to get well informed of the nature and obligation of an oath before you presume to give evidence.

There are many other ways of bearing false witness and hurting our neighbour by *word*, especially *evil speaking*, *lying* and *slandering*.

By evil speaking we may understand more particularly reproachful, abusive, contemptuous language, such as angry people, among the *poor* especially, are apt to use in their quarrels. This is forbidden by God, and therefore should not be practised. A great deal has already been said to you on the custom of swearing at each other, and it is needless to repeat it; but it is also a very common thing for abusive people, to call each other, in a passion, reproachful names, such as *rogue*, *thief*, &c. this is very wrong, for a person deserving of these names is subject to be tried, convicted, and punished by the law of the land; and, if he is not deserving, the calling him by them is *unjust*, and may be the means of hurting his character, which will perhaps prevent his getting a livelihood for himself and family.

Calling

Calling one another *liars* is also very common, even among children. A liar is abhorred by GOD, and is one of the most hateful characters upon the face of the earth, therefore we should be very cautious how we give it undeservedly, nay, even in cases where it is evident that a person really speaks an untruth, it is best not to *call names*, but to let them know in a mild way that you are not to be deceived by their falsehood. No offence should lead any one to return abusive language, for GOD requires us to bear it patiently^a; and when you read the New Testament you will find that our SAVIOUR set the example of doing so^b.

The fault of calling reproachful names is not confined to men and women, *children* are often guilty of it—boys call other *dogs*, and girls call each other *cats*. This is not right, for GOD himself has appointed the rank which every creature shall hold, and placed mankind at the head of them. Men and women may indeed render themselves *brutish*, as will hereafter be explained to you, but they cannot change the form and nature either of themselves or others. It was the CREATOR who taught the first man to give names to all living creatures^c; and it has been the practice ever since, for all those people who talk the same language, to call all the creatures of the same kind by one common name, to distinguish them from other

^a Matt. v. 5. ^b 1 Pet. ii. 23. 1 Thess. v. 14, 15.
Ecl. vii. 8. ^c Gen. ii. 19.

kinds, such as *horses* and *dogs*, and *sheep*, and *cows*, and so on; and it is very useful to mankind to do so, and saves a great deal of confusion. God could chastise wicked people by changing their nature and form: and there is one instance in Scripture of his putting a proud king, named Nebuchadnezzar, from his throne, driving him away from men, and making him eat grass like oxen, till his hairs were grown like eagles' feathers, and his nails like birds' claws^d: but in the present state of the world God does not change bad men and women, boys and girls, into cats and dogs, therefore it cannot be right to talk to them as if he had; besides, it is doing injustice to dumb creatures to call wicked abandoned people by their names. Dumb creatures are never wicked; when they do what appears wrong it is for want of knowledge; very wicked people are worse than dumb creatures, because they have sense and reason to know better. I hope none of you will get into the habit of using abusive language, and that if there are any among you who are addicted to this fault you will leave it off. Calling bad names answers no good purpose in the world; it offends God, enrages the person to whom they are given, and makes those who use them appear vulgar and disagreeable. It is this kind of language that often makes gentlemen and ladies dislike their poor neighbours, and prevents their being kind to them.

^d Dan. iv.

QUESTIONS.

WHAT is particularly meant by *evil speaking*? Why should not evil speaking be practised? Is it right for people to call one another *rogues* and *thieves*, and so on? Why not? What harm may calling people by such bad names do them? Should children call each other liars? Why not? Suppose we know a person tells an untruth, what should we do? If bad language be given to any one, is it right for them to return it? How does GOD require us to bear ill language? Who set an example of doing so? Who besides men and women are sometimes guilty of calling bad names? Is it right for boys to call each other *dogs*? Is it right for girls to call each other *cats*? Who taught the first man to give names to all living creatures? What were names given them for? Suppose every person was to call the different creatures of the same kind by names of their own choosing, would not this make great confusion? If one person should take a fancy to call a *horse* a *bull*, and another should chuse to call a *sheep* a *cow*, and so on, would they be properly understood? Then it is best for all the people in the same country to agree in calling the different kinds of creatures by the same names, is it not? Who is at the head of all the creatures? Could GOD, if he

saw fit, change the nature of his creatures? Did God ever drive any person from mankind to feed with beasts? Who was it? Does God ever punish man, woman or child, by turning them into dogs or cats? Is it right then to talk to them as if he had? Which are the worst, dumb creatures or wicked abandoned men who have no fear of God before their eyes, and wilfully disobey his commands? Are dumb creatures ever wicked? Have they any duties? Why not? Why are wicked people worse than dumb creatures? Does calling bad names answer any good purpose? Who does it offend? Who does it enrage? What does it make those who use it appear? What is it that often makes gentlemen and ladies dislike their poor neighbours?

QUESTIONS RELATING TO THE REFERENCES.

WHAT is meant by *meek* people? What does the Scripture say of them?

Who gave an example of meekness? Repeat the text which describes the manner in which our Saviour shewed his *meekness*. How does the Scripture say we should be towards all men? What should we not render? What should we follow? Should we follow or do good actions only among our friends and acquaintance?

Who are better than the proud in spirit? What part of Scripture says that God taught the first man

man to give names to every living creature? What part of Scripture gives an account of Nebuchadnezzar's punishment?

LECTURE XXXVI.

ON LYING.

ANOTHER kind of evil speaking, which is also bearing false witness, is *lying*: this is a very bad vice, expressly forbidden by God himself*, and certainly must be very offensive to a God of truth; yet how often is it practised even by children! If they want to obtain any thing, or wish to conceal a fault, many of them make no scruple of telling a lie to accomplish their purpose; not considering the danger to which they expose themselves by offending God, and the disgrace they incur among their fellow-creatures. If they are really ill, or in distress, people may think they speak falsely, and they may starve and die for want of help.

There is no character more hateful among men than a person who has got a habit of lying.—He is not believed even if he speaks the truth.—How shocking must it be for any one to live in the world despised by all his neighbours and acquaint-

* Lev. xix. 11. † Prov. xii. 22.

ance!—This is not the worst evil which attends liars—here is a dreadful punishment provided for them in another world*.

In the New Testament you will read an instance of two persons, called Ananias and Sapphira, who were struck dead with a lie in their mouths^d. Sometimes children are guilty of lying from a fear of being punished for some other fault. — They should keep from doing things which they ought not to do, and then they would have no occasion to tell lies to hide them; but, if they have been so foolish and so wicked as to do a wrong thing, it is much the best way to *own it*, and bear the punishment which their friends may see proper to inflict, than to add to their guilt, and run the chance of the dreadful punishment which the Scripture mentions^e.

It generally happens that liars are found out, and put to shame; but, supposing that a person gains any thing by lying, it is impossible for him to have a true enjoyment of it^f, for his conscience will inwardly reproach him, and with the reproaches of conscience no one can be happy. No good person will allow themselves to tell lies, neither can they take pleasure in the company of those who do so^g. I hope you will never give into so wicked a custom^h; you had better endure any poverty than grow rich by lyingⁱ.

* Psal. cxx. 2, 3, 4.. Rev. xxi. 8.

^d See Acts v.

^e Prov. xii. 19.

^f Prov. xxi. 6.

^g Prov. xiii. 5.

^h Ephes. iv. 25.

ⁱ Prov. xix. 22.

QUESTIONS.

Is lying forbidden by God? Can a God of truth love liars? Should any one lie to gain any thing they want? May they tell a lie to hide a fault? Why not? Suppose any one has committed a fault, what had they best do? Who do those offend that tell lies? What do they make themselves to their fellow-creatures? Are liars likely to be believed when they speak truth? Must it not be a dreadful thing to be despised and disbelieved by all with whom they converse? Is this the worst punishment that will fall upon liars? Where did I tell you there is an account of two people who were struck dead with a lie in their mouths? What were their names? May not every liar have the same fate for ought they know? Should not this thought make them afraid to tell lies? Which is the best way to keep from telling lies? What should those do who have been guilty of a fault? Which is best to bear, a little chastisement from a parent or friend, or to take the chance of the punishment God has provided for liars? Do you think a person who tells lies can have an easy quiet mind? If he even deceives the world, what will reproach him? Can any one be happy whose conscience reproaches him?

QUESTIONS RELATING TO THE REFERENCES.

IN what part of Scripture is lying forbidden? What is this text a part of? - Who was it given by? To whom was it given? For whom was it given? How long will this law remain? Then as long as the world lasts all those who would be reckoned God's people must keep from lying, must they not? What are an abomination to the LORD? What do you mean by an *abomination*? Is any one who is abominable fit to approach God? Then those who have been guilty of lying must not expect the favour of God unless they repent and amend? Whom does the LORD delight in? Which is best, think you, to be an *abomination* or a *delight* in the sight of God?

What did David pray to be delivered from? Why did he pray so? What does the Scripture inform us will be the portion of liars? In what part of Scripture is the history of Ananias and Sapphira written?

What shall be established? What will last but for a moment? What does the Scripture call treasure gained by a lying tongue? Does a righteous or good man love lying? What does he do then? What should you put away? What should you speak with your neighbour? What reason does the Scripture give for your doing so? Which is best, a *poor man* or a *liar*?

LECTURE

LECTURE XXXVII.

ON SLANDER AND DETRACTION.

ANOTHER kind of *evil-speaking*, or *bearing false witness*, which the Scripture condemns, is, *slandering* our neighbours; *slander* signifies those kind of lies which spiteful people invent in order to make their neighbours thought ill of by others. This crime, which proceeds from *envy*, *jealousy*, and *spite*, is a very common one; and there is another near of kin to it, called *detraction*, which is often practised by many who have no malice or hatred in their hearts, but merely for the sake of setting off their own characters, or amusing those they converse with. By *detraction* is meant taking from the merit of another, endeavouring to make out that they are not so good as they fancy themselves, or are supposed by the world to be: these crimes are in Scripture forbidden under the different names of *railing*^b, *tale-bearing*^c, *whispering*^d, *back-biting*^e, *taking up reproach against our neighbour*.

I wish I could say that slander and detraction are crimes which *children* never commit; but it must be owned that too many are greatly addicted to it, especially those parts of it which are called

^a Prov. x. 18. ^b 1 Cor. v. 11. ^c Lev. xix. 16.

Prov. xi. 13. xviii. 8. xxvi. 20. ^d Prov. xvi. 28.

2 Cor. xii. 20. ^e Prov. xxv. 23. Psal. cxli. 3.

tale-bearing and *backbiting*; however, for the credit of Sunday-schools, let me add that it is not near so frequent as it was before they were established.—I could name some girls who were perpetually bringing idle reports of their schoolfellows, who have now entirely left off doing so, and I dare answer for them they are much happier than they used to be.—Where can the pleasure be in speaking of the faults of our neighbour; especially if we consider that there is not a person upon earth free from faults, and that by wounding a person's reputation we may be doing him a great injury? A man or woman's good name may perhaps be all the reward of their industry. Without a good name people cannot expect to have friends. To rob a person of their good name is the worst of robberies. Poor people in particular should be very cautious how they hurt one another this way. For instance, a poor man or woman, for the sake of obtaining a gift for themselves, should not represent their neighbours as undeserving of it; or, in order to excuse themselves for any crime, try to persuade people that others are as bad, or perhaps worse than they are; neither should they, out of jealousy or spite, say that their near neighbours are stingy or proud.

Our first business certainly ought to be to mend *ourselves*; and if we can by kindness and good advice mend others it is our duty to do it; but to run the hazard of hurting their characters, only for the

the sake of talking, or to gratify our own *ill-nature, spite, and envy*, is very great wickedness, and highly displeasing to God.

Slanderers and detractors must needs be very unhappy: they cannot have a proper regard either to *truth, justice, or good-nature*, and without these they cannot have the *peace of God*. We ought to consider that our tongues were given us to praise our Maker, and to serve our neighbour: with our mouths we may give a great deal of delight, comfort, and instruction; but if we turn the gift of speech to an ill use we had better have been dumb like the brute beasts.

I hope you will all grow up with *good-will* towards your neighbour in your hearts, which will prevent your doing or saying any thing to their prejudice; and I would advise you to pray very frequently to God to regulate your heart, *Ps.* a watch before your lips, and keep the door of your mouth^f.

QUESTIONS.

What is slander? What does slander proceed from? What other crime is there near of kin to slander? What is meant by detraction? Is tale-bearing of the nature of slander and detraction? Would any good person wish to hurt another's reputation——To rob them of what may perhaps be dearer to him than life? Can

^f Psal. cxli. 3.

poor people in times of distress do without the help of friends? Is it not very cruel then to prevent a person's having friends? Is not the giving them a bad name likely to do this?

Is it right for children to tell tales of one another? Who is free from faults? Who likes to have their faults exposed? Should any one take pleasure in exposing the faults of others? Who should every one mend in the first place? Don't you think slanderers and detractors must needs be very unhappy? Will any who love truth take delight in uttering slanders? Will those who follow our SAVIOUR'S *Golden Rule* utter slander and detraction? Will those who have any good-nature take a pleasure in speaking ill of their neighbours? Will it not rather give them pain to hear others do so? What were our tongues given us for? Should we use them in making our neighbours unhappy?

What disposition of mind will keep every one from slandering, tale-bearing, and evil speaking?

QUESTIONS RELATING TO THE REFERENCES.

WHAT text speaks against a slanderer? What is usually meant in Scripture by a *fool*? Who does the Scripture forbid us to keep company with? Who are meant by *razzlers*? Then it is not right, is it, to make our neighbours' faults the subject of conversation? Has God forbid-

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den *tale-bearing*? Repeat the text. What is this text a part of? How long will this law last? What does a tale-bearer very often do? Is it right for people to reveal or tell the secrets that are intrusted to them, unless the good of others requires it? What are the words of a tale-bearer compared to in Scripture? What do they frequently do? How do they do mischief? By whom are quarrels often kept up, and friends set against one another? Is it not a sad thing for friends to quarrel? Would any good-natured person like to set friends against each other? Should brothers and sisters carry tales of each other? Should neighbours go about tittle-tattling, and telling tales from house to house? What does the Scripture recommend every one to do? For what purpose? What is said to drive away a backbiting tongue? Then I suppose it is right to shew a backbiter that we are displeased when he comes with idle reports concerning others? What should we pray God to do?

LECTURE XXXVIII.

ON TEMPERANCE AND SOBERNESS.

BESIDES those who may be reckoned our neighbour there is another person whom we are very apt

apt to injure—a person whom every one loves, and some much better than they ought to do, and yet there is none in the world worse treated in many respects; I mean one's ownself. There are numbers in the world who hurt themselves by eating and drinking, and other excesses. As people are so apt to mistake their own true interest, God has been graciously pleased to make it the duty of every one to do those things which are best both for body and mind; he has commanded them to keep their body in temperance and soberness, because it is very bad for them to do otherwise^a. To be temperate in food signifies to eat and drink no more than is requisite to preserve the body in a healthful state, and to recruit the spirits and strength when worn with labour and fatigue, that we may be able to pursue our business. We should also be temperate in the use of *labour*, allowing ourselves the Sabbath-day for rest and refreshment, according to the appointment of our all-wise CREATOR. Whoever eats and drinks too much make themselves unfit for business, and abuse the gifts of God, which were bestowed for a very different purpose. To be sober signifies to abstain from the immoderate use of strong liquors, so as not to get intoxicated and render ourselves unfit for the service of God and the duty of our station: sobriety is expressly recommended in many texts of Scripture^b.

^a 2 Pet. i. 6.
Isa. xxiv. 9.

^b Prov. xx. i.

Isa. v. 11, 12.

Intemperance in eating is rather the fault of the *higher* than the *lower* ranks; but some there are among the latter who indulge in excesses, may even take the chance of killing themselves by eating for the sake of a wager—this is no less than a *presumptuous sin*. A breach of *sobriety* is much more common among the class of people to which you belong. Not only beer but spirituous liquors are drank to such a degree as to destroy the health of many, and bring them to an untimely grave: happy would it be for you who are now growing up to maturity, if you could be prevailed on to refuse this destructive poison. Now is the time to begin good habits: if you accustom yourselves to temperance in your youth, it will be pleasant to you hereafter; it will save you a great deal of time and money, preserve you from pain and sorrow, and give you peace of mind^e.

Drunkennes is one of the vices which reduce many to beggary, and expose them to hardships which sobriety, added to honest industry, would, under the blessing of God, have prevented. What numbers, both of men and women, do we behold making their own days few and evil, sinking into untimely graves with consumptions, dropsies, and other bad disorders, who, if they had been sober, might have enjoyed many years on earth. It is dreadful to see people destroying themselves in this

^e Luke xxi. 24. Prov. xxiii. 20, 21. Rom. xiii. 13.

manner; but, when the custom of intemperate drinking has been long indulged, people fancy they cannot do without strong liquor; and it is very seldom that they can be prevailed upon to try to get the better of so pernicious a habit; and there are people in the world wicked enough to draw young persons into this vice, and laugh at them till they make them ashamed to do well. Lads therefore, and girls also, should take care in time. They should steadily resist all temptations to so destructive an evil; they should rather bear to be ridiculed for doing right than take the chance of suffering for doing wrong. While they are young they cannot possibly stand in need of spirituous liquors. I beg of you to consider that drunkenness is a vice that will render you hateful and despicable in the sight of God and man: keep no company therefore with drunkards, lest they draw you in before you are aware. If you suffer drink to deprive you of the use of your reason there is no knowing what crimes you may be led on to commit; at the best you will be regarded by your superiors as a worthless undeserving person; and shunned by all the sober, discrete, and religious part of your own rank. As drunkenness is not only hurtful to those who are guilty of it, and to their innocent families, but also frequently is the occasion of disturbing the public peace, the law requires drunkenness to be punished by setting them in the stocks; this is a very proper chastise-

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ment for drunkards, for it holds them out to the world as objects of contempt. How very ridiculous does a man or woman appear confined by the leg, looking like a fool, and talking nonsense, surrounded by a parcel of idle people, diverting themselves at his expense! Surely, if this punishment were more frequently inflicted it would deter people from so shameful a vice; temperance and sobriety become all ranks, ages, and degrees of people ^d.

QUESTIONS.

WHAT other person besides their neighbour do many people injure? How do some people hurt themselves? What has God commanded in this respect? What was food given for? What is being temperate in food? What do those who eat and drink too much make themselves unfit for? What do they abuse or apply to an ill-purpose? What is being sober? If God has commanded people to be temperate, is it right for any one to eat as much as they possibly can? Is it right to take the chance of killing themselves by eating for a wager? What sin are they guilty of who do so? Is it right for people to drink strong liquors, so as to lose their reason, and not know what they do? Is it right for people to

^d Titus ii. 2, 3, 4.

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burn up their own insides with drams? Is it right for people to reduce themselves and their innocent families to beggary? Have not you observed drunkards and sots frequently to do all this? Can people who bring themselves into dropsies and consumptions expect to be pitied and relieved? Will they not be ready to blame themselves when it is too late? What habit had young people best try to get into? What will temperance save them? What will it preserve them from? What will it give them? Do you think that young people stand in need of strong drink to raise their spirits? Should they suffer themselves to be made ashamed of doing well? Should they yield to the persuasions of those who want to teach them to drink? Would you wish to be hateful in the sight of God? Would you wish to be despised by men? Don't you think a drunkard is very despicable? Should you like to be reckoned a drunkard? Should you like to be set in the stocks? Then do not get drunk; and, in order to avoid being so, never be persuaded even by your nearest and dearest friend to drink strong drink.

QUESTIONS RELATING TO THE REFERENCES.

WHAT are people required to add to the knowledge of their duty? What is wine called in the Scriptures? Why is it called a *mock*er? Why

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is strong drink said to be *raging*? What do people in general pretend to expect strong liquor will do? What does it do? Then if it destroys their health it deceives them, does it not? Are those people wise who suffer themselves to be so deceived? Might they not convince themselves that strong drink is hurtful, by observing what ill-health those people usually have who are addicted to drinking, and how soon they die?

Who does the Scripture threaten woe to? What is meant by woe? What should working people rise early for? If people go to an ale-house to drink, instead of pursuing their labour, they are in danger of bringing woe upon themselves, are they not? Will singing and playing on the fiddle, or any other musical instrument, keep them from woe? What had they better regard? What had they better consider? What does the Scripture say strong drink will be to those who drink it? Don't you think it will be reckoned for if it brings woe upon them? Do you suppose that those who give themselves up to merriment are happier than others? Do you imagine that those who neglect their duty, and cast off all thoughts of God and religion, can enjoy the *peace of God*? From whom does all happiness proceed? Can any one be happy without God? Do you think it likely that he will give his peace to fops and drunkards? Don't

you think it possible for people to be merry enough at home with their families?

What does the Scripture advise us to take heed of? Why are we to take heed of surfeiting and drunkenness? Who does the Scripture warn us not to keep company with? How should we walk or live? May men leave off being sober when they grow old? Should old people go rioting and drinking about? Should aged women drink strong liquors? Should they amuse themselves with slander? Should young women be sober? Should young men be sober? Then it appears from Scripture that it is the will of God that all kinds of people should be sober and temperate, does it not?

LECTURE XXXIX.

ON CHASTITY.

LET me hear one of you repeat the 7th commandment. This commandment enjoins chastity; to be chaste signifies to be free from all immodesty. Chastity is the greatest honour of the female sex; women or girls without chastity are despised*.—The want of chastity is a crime which

* Prov. xi. 22.

destroys thousands and thousands. — It is that which fills the streets of London and other places with shameless females, who disgrace their sex. Parents imprudently neglect to plant the principles of modesty and discretion in the minds of their daughters^b—they suffer them to go about loosely dressed, to jest and romp with boys—they permit them to go frolicking about to fairs and other places—to hear indecent language, to listen in the street to lewd songs; nay, they even stick up these songs, together with scandalous prints, on the walls of their houses—they often talk and practice indecency before them^c; besides this, they encourage in them a love of finery, and do not teach them to be contented with such plain and decent attire as is suitable to their condition in life^d.

When these girls grow up they easily fall a prey to the delusions of artful men, who soon desert and leave them. A woman who makes one false step loses her character, which should be esteemed by her as a jewel of great price.—Her modest acquaintance shun her—her parents are ashamed of her—she is often obliged to go into a workhouse.—If she wants a service she is refused by reputable families, and in consequence of this is often reduced to great straits, so as to be in danger of starving; add to this that her mind is continually unhappy; and very frequently she gives herself up to the most wretched of all professions, that of a

^b Titus ii. 3, 5. ^c Ephes. v. 3, 4. ^d 1 Tim. ii. 9, 10.

street-walker, and her condition becomes completely miserable; the horrors of this course of life are great beyond description; and every woman who parts with her chastity has reason to think she may be reduced to follow it for a livelihood.—I will not shock you with a farther account of the wretchedness of prostitutes; but let me entreat you to be persuaded by a friend, who has your happiness sincerely at heart, not to give way to *pride* and *vanity*, nor to an immoderate love of *gaiety* and *pleasure*.

If you leave the paths of virtue, you will turn your back upon happiness—you must bid adieu to peace of mind for the remainder of your days; at least, you will find it again only in a proper sense of your crime, a resolution of avoiding it for the future, and a firm trust in the mercy of God. Let me prevail on you therefore to be *modest* and *chaste* in all your *thoughts*, *words*, and *actions*; never romp with men and boys; if indecent discourse is addressed to you, go away; if indecent freedoms are offered, shew a dislike to them. Do not run yourself into danger by going to dances, play-houses, or other places where profligate youth of both sexes assemble. Dress always *neat* and *tidy*, not in a *loose* *flaunting* manner, and then you will be distinguished from the *wantons* of your sex. If it be possible, find employment in the house, either as domestic servants, assistants to your mothers, or spinning, knitting, &c. Do not, if you
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can any way avoid it, make it your occupation to work in fields and gardens. If you help at hay-making, or harvest time, let it be in the neighbourhood where you were brought up, rather than among strangers; and chuse your companions, as much as can be, with the modest of your own sex, and the virtuous of the other—neither hearken to or read wanton books and ballads—be always industrious, and do not wish for the *pomps* and *vanities* of life; but, above all, pray to God to shield your virtue, and give you prudence to resist temptation: so will you pass safely through the season of youth, and, in all probability, become, instead of *shameless prostitutes*, *happy wives* to honest industrious men, and useful members of society.

The danger of *lads* is equally great—temptations surround them on every side; but the grace of God and a steady resolution will preserve them, also. It is the interest of those females, who are reduced to an abandoned course for a livelihood, to draw in the youth of the other sex.—It is the delight of profligate men to corrupt young ones.—An immoderate love of pleasure prevails.—Young men seek amusements in scenes of *revelling* and *debauchery*, where chastity is a subject of ridicule. Happy would it be for them would they listen to the admonition of their real friends!—would they read and follow the advice of the wisest of men, which they will find in their Bibles!

Prov. ix.

QUESTIONS.

WHAT is meant by chastity? What is the greatest honour of the female sex? What occasions so many shameless females? Don't you think it a very shocking sight to see a woman without modesty and discretion? Does a girl look modest with her hair loose, her gown unpinned, and so on? Is it modest, think you, in girls, to joke and romp with men and boys? Can it be right in them to listen to indecent language? Is it right for them to stand round a ballad-singer, or at any time to listen to lewd songs? Will a modest woman ever talk indecently? Can girls expect to be thought modest who play at romping games in a public street or a road, where they are likely to have indecent things said to them by profligate men who pass by? Would any woman by choice become one of the most miserable wretches upon the face of the earth? If a girl be told what is likely to make her so, should she not be upon her guard? Should she wish for the pomps and vanities of life? What should she do above all things? What will modest chaste women very likely be? Is it not better to be the wife of an honest industrious man than a shameless prostitute *?

* I leave to gentlemen visitors the discussion of this subject as it relates to lads, not doubting but, in these abandoned times, they will see the necessity of expatiating on it.

QUESTIONS RELATING TO THE REFERENCES.

To what does the Scripture compare a fair woman who is without discretion? Do you think any body would admire an ornament of gold upon so dirty a creature? Would they think it worth looking at? Would any woman like to be compared to such a thing? Will she not be discreet then? What does the Scripture say that young women should be? Is it a mother's duty to teach her daughter to be discreet, sober, and to keep at home? Is it not the daughter's duty then to observe it? What does the Scripture say we should put away? What is meant by *foolish talking* and *jesting*? What is here meant by *convenient*? How does the Scripture recommend to women to adorn themselves? Cannot most women procure plain neat clothes? Cannot a woman pin on ragged clothes tidily? What is meant by *shamefacedness*? Is it not in the power of a poor girl to adorn herself with modesty, *shamefacedness*, and *sobriety*? Then, according to what the Scriptures say, a girl or woman who dresses plain and neat, blushes with modesty, and keeps within the bounds of *sobriety*, is better adorned than if she was dressed out as a *wanton*! Who will be most pleasing in the sight of God—she that is dressed out in finery unsuitable to her station, purchased perhaps at the

price of her chastity; or she who is dressed in plain neat apparel, who has a discreet mind, and a modest blushing countenance? Then I hope you will keep yourself chaste and modest.

LECTURE XL.

OF COVETING WHAT BELONGS TO OTHERS, &c.

I DOUBT not but that some of you can say the *tenth commandment*—let me hear you repeat it.

You find by this commandment that God has strictly forbidden us to *covet* our neighbour's goods; that is to say, eagerly to *desire* what belongs to other people without their consent or a suitable return.

In order to keep us from doing so, we should consider that it is the will of God that there should be different ranks among mankind, *high* and *low*, *rich* and *poor*^a; and that all the good things in this world are dealt out by His providence as He sees best for all his creatures^b; therefore it is the duty of every person to be contented and thankful for the gifts bestowed upon them, without murmuring because others appear to have a larger or better portion than themselves^c.

Those who have not money enough to procure a maintenance for their families may lawfully *wish*

^a Prov. xxii. 2.

^b Acts xvii. 26.

^c Heb. xiii. 5. 1 Tim. vi. 8, 9.

and *pray* for more ; for God has promised to hear the prayers of such as trust in him, as has been shewed in a former Lecture* ; nay, they may strive to *get* more ; for God has promised to send a blessing upon *honest industry*^d ; but no one is permitted to employ *fraud, deceit, or force*, to obtain what belongs to others^e. We are to be *true* and *just* in all our dealings : and those who seek to better their condition must learn some honest business or profession, and labour *truly, justly, and uprightly* in it^f, that they may have something to give to others, in return for the money which they wish to receive from them.

Poor people in particular ought to be very industrious, as they want a great deal of help from others, and have nothing but the labour of their hands to give in return ; and they should work with *cheerfulness*, not *grudging* their employers what they possess, much less should they endeavour to *cheat* or *defraud* them, as too many do, unless they are constantly overlooked. How common it is to see in the fields, gardens, and manufactories, men and boys, women and girls,

* See Lecture. xiii.

^d Psal. cxxviii. 12. Prov. xiii. 12. ^e Eph. iv. 28.

Lev. xix. 13. Psal. xi. 5. Psal. cxi. 12.

^f Psal. xi. 7. xxxvii. 28, 37. cxii. 2, 4. Prov. x. 29.

Prov. x. 9. xxviii. 6. Lev. xix. 35, 36. Deut.

xxv. 15, 16, 17. Prov. x. 6. xx. 7.

loitering about as if they had no strength in their limbs; when it is well known that if the same persons work by the *great, piece, or task-work*, they are able to do a surprising deal! Some difference may reasonably be allowed; but all labourers should consider that they are to be paid for a certain portion of time, and that, if they waste any of that in idleness, they rob their master of the value of it, as much as if they took so much money out of his pocket. Supposing that each trifles away but half an hour in a day, that amounts to three hours in a week, which in a year will amount to an hundred and fifty-six hours! and, where the number of work-people is great, such a loss of time in each makes a considerable difference in the master's profits.

Some persons, not content with wasting time themselves, will hinder a whole set of work-people, by calling them off from their business to listen to and join in unprofitable discourse, and others waste and destroy the materials or implements which are their master's property, or abuse and neglect to take care of their cattle. None of these things can be right—this is neither labouring *truly* to get their own living, or *doing unto others as they would have others do unto them*.

There is another thing which workmen are very apt to do that is far from being *true* and *just*, which

is, leaving a humane master, who has, out of compassion, set them to work in the winter, as soon as a hurry of business comes on, when men are scarce^b.

QUESTIONS.

WHAT is meant by the word *covet*? What thought will be likely to keep us from *coveting* other men's goods? Who has appointed different ranks among mankind? Who knows best what is proper for all creatures? What is it the duty of every person to be thankful for? Is it right to murmur because others seem to have a larger or better portion than ourselves? What may those who have not money enough to maintain their families do? Has God promised to hear their prayers? May they strive to get more? What has God promised to honest industry? What is it that we must not use to obtain what belongs to our neighbour? What must we be in all our dealings? How may we strive to better our condition? Should poor people be industrious? Why so? Should they work with cheerfulness? Then it is not right to murmur and repine at their being obliged to work, is it? Who placed the rich in their station? Is it right then for the poor to grudge them what they enjoy? What would poor people do if there were no rich ones.

^b Job xxvii. 3, 4, 5, 6. Prov. iv. 18.

in their neighbourhood? Should they not rejoice then that there are people able to pay them for their labour? Should they try to cheat or defraud their employers? Is it right for day-labourers to loiter away any of their time? Are they to be paid for their time? What may they be said to do if they waste any of the hours they are paid for? Is it right for workmen to make their masters pay them for above an hundred and fifty-six hours, or more, in which they do nothing for them? Will not even half an hour a day amount to an hundred and fifty-six in the course of a year? Then it is not right to be idle even half an hour out of the twelve, or whatever number they are paid for working, is it? Do not those who hinder others from working add to their own fault?

Is it right, think you, for workmen to waste and destroy the materials and implements which they make use of? Who do these things belong to? Do they cost money? Then destroying them is another way of robbing, is it not? Is it right to neglect taking care of horses and asses, and other dumb creatures belonging to a master? Suppose they die in consequence of ill treatment and neglect, who is the loser? How can the master get others? Then the destruction of his cattle is another kind of robbing, is it not?

If

* As my little tract, entitled *The Two Farmers*, written expressly on the treatment of brute creatures, has been

If a master, out of compassion, has been so kind as to employ men in the winter when he could have done without them, is it right for them to leave him when a hurry of business comes on and workmen are scarce? Would any one, were he a master, like to have such things done by him as we have been talking about? Ought he then to do such things by others?

QUESTIONS RELATING TO THE REFERENCES.

Who made all mankind? Who made some rich and some poor? Who appointed to each their portion? Repeat the texts which mention that God did so. If God appointed to each their portion, should not every person be contented? What encouragement does the Scripture give us to be contented with what we have? What has God promised to the good and faithful? What did we bring into the world? What shall we carry out? Could we get any food or raiment without God? Then when we have food and raiment what should we be? What does the Scripture say is great riches? When you read the New Testament you will be convinced that it is so.

been so generally dispersed among Sunday-scholars, I thought it would be superfluous to enlarge on the subject in this place, therefore I consider them now merely *a matter of property.*

What

What texts promise a blessing on honest industry? Is fraud forbidden in Scripture? Is violence forbidden? What is meant by *uprightness*? Who loves uprightness? How long will the inheritance of the upright continue? What sort of an end do the upright make? Do they die happy or unhappy? Who will they bring a blessing upon? What will be done to the workers of iniquity? Who walk (or live) surely? Which is best, to be poor and upright, or rich and wicked?

Is it upright in people who keep shops, or sell things about the streets, to give short measure and weight? Who has forbidden the doing so? Don't you think it is very presumptuous in any one to do what the LORD has expressly commanded his people not to do? What are those to the LORD who do such dishonest things? Is it not a dreadful thing to be an *abomination* to the LORD, to have no share in his blessing? On whom does he send blessings? What is the tongue of the just compared to? Why is it compared to choice silver? Who is blessed after the just? What is there profit in? Is there any profit in neglecting labour for foolish talking? What does such kind of talking lead to? What is meant by the path of the just? What is the path of the just, or the course of life which

which an upright just man leads, compared to?
What is meant by the perfect day?

LECTURE XLI.

ON IDLENESS, SLOTHFULNESS, &c.

OTHER people there are who will not labour at all, but either throw themselves and families on a parish, or go a begging; and it is very common to see great boys and girls idling about, while their poor parents are wearing out their strength to support them. It is surprising to think that any creatures, who have sense and reason, can do such improper things. — No one should be idle — there is business for every human creature to do, of one kind or other — slothful idle boys and girls usually grow up to be *fluggards*, who are a set of useless beings that encumber the face of the earth, are abhorred by God, and despised by all mankind^a.

Those who are unwilling to work for their own living are very apt to covet other men's goods^b; and this leads to *picking* and *stealing*, (the consequences of which have already been shewn) or else to gaming; but I cannot help admonishing you again

^a Prov. xviii. 9. xix. 15. xxi. 25. xv. 19. xiii. 4.
xxii. 13. xxvi. 16. vi. 6, 7, 8. xx. iv.

^b Prov. xxi. 25.

to be *sober* and *industrious*, or you will lay yourselves open to villains, who are ever in wait to allure youth into the paths of vice.—If you were to know the whole history of those who get their livelihood by dishonest practices, you would find that most of them lead miserable lives.—They affect to despise *fear*—they give cant names to *prisons*, *fetters*, *halters*, &c. and make them the subject of merriment; and, because a few evade the penalties of the law, persuade themselves that they shall all do the same; but the number which are convicted at every assizes and sessions prove that there is very little chance of escaping the hand of justice. When their crimes are detected, and they are apprehended, wicked people find that they are not able to enliven the gloom of the dungeon, to lessen the weight of their chains, or to preserve their lives from the halter—they are destitute of the peace of God, which alone can give light to them that sit in darkness and the shadow of death.

Depend upon it, *one penny* gained by honest labour will do you more real good than the greatest riches obtained by roguery; therefore, since the Almighty, who knows best what you are fit for, has placed you in an humble station, be contented, and learn to fulfil the duties of it.—Whatever you may think of your condition, you have an easy task to perform in comparison of persons that are in exalted stations^c; they have many cares and

^c Eccles. v. 12, 13.

anxieties to which the poor are strangers, and more duties to fulfil—you may obtain the blessing of God if you will but endeavour to obey his commandments; and his blessing will be more valuable than all which the world can afford without it, for it will produce you treasures which never fail^d, as you will read in the New Testament.

QUESTIONS.

Is it right, think you, for those who have the use of their limbs, and have neither money or land, to live an idle life? Is it not very mean spirited for such people to throw their families upon a parish, or go a begging? Is it right for great boys and girls to go idling about, while their poor parents are slaving and toiling to support them? Can good children bear the thoughts of wearing out the strength of their parents, when they are able to ease their burden? If there is business enough for every human creature to do, should any one be idle? What do slothful boys and girls generally become? Of what use are sluggards? Do you think God approves of sluggards? Do their fellow-creatures respect them? What are those who do not like to work apt to do? What does coveting lead to? What should you be in order to keep you from coveting

^d Matt. vi. 19, 20, 21.

other men's goods? Which do you think will do you the most good, the money you earn by honest labour or unjust gains? Who placed you in a lowly station? Do you think an all-wise God does not know what is best for each of his creatures? Do you think that an all-good God will not do what is best for all his creatures? Why did God place you in a lowly station? What should you be? What should you strive to do? Don't you think that those persons who have a number of servants and people depending upon them have more cares than you have? Have you a number of things to think of? When you have good health and kind friends, victuals and drink, a little place to live in, and decent clothes, what do you really stand in need of besides? Then if you can obtain these you ought to be contented. And if you cannot obtain even these, do you not think it is your duty to submit to the will of God? Do you think that rich people feel less when in pain and sorrow than you do? Have not poor people in general, who lead sober lives, better health than their rich neighbours? Then you see that in some respects they have the advantage over them, do you not? Supposing that your condition is not quite to your wish, can you alter it by fretting? Do not those who murmur add to all their afflictions? Then it is best to be contented, is it not? What will produce you treasures that will never fail? What should we strive

strive to obtain then? How is the blessing of God to be obtained?

QUESTIONS RELATING TO THE REFERENCES.

What is the desire of the slothful? What does idleness usually bring on? What does the slothful man do all day long? Had he not better work and earn what he wants, than sit wishing for other men's goods?

Who is the slothful man said to be *brother* to? What does he *waste*? Does not slothfulness *stupidify* people? Don't they appear as the Scripture describes them, in a *deep sleep* as it were—awake to nothing that they ought to attend to? What do the slothful frequently *suffer*? Who is most likely to obtain the necessities of life, the *industrious* person or the *slothful*? Which is best, *industry* or *slothfulness*? Are slothful people willing to work in *cold weather*? Would there be any *harvest* if some did not work in cold weather? What is likely to become of those who will not work when their station in life requires it?

What is a slothful man *afraid of meeting in the streets*? What is the *lion* he fears? Is this lion hard to tame? Is it not *cowardly* for a man or boy to fancy that he is not able to work? Had they better try what their strength is equal to than sit still and *starve*? What little creature

ture is there that gives a lesson to sluggards? Is it not a shame for men to be idle while such little insects as ants work so hard? What is the *way*, or *course of life*, that a slothful person leads compared to? Why is it compared to a *hedge of thorns*? Are there such difficulties in the way of those who are *willing to work*? Then, upon the whole, it appears that industrious people lead the most comfortable lives, does it not? Who sleep the *soundest*—people that *work hard*, or those who are *incumbered with the cares that riches usually bring*? Is not *sound sleep* a great refreshment? Do not you think you ought to be thankful that you are placed in a state in which you may enjoy this blessing? What was Job's resolution? Don't you think it was a very excellent one? What do people's *hearts* or *consciences* reproach them for? Do they reproach them for doing right? Do they reproach them for doing wrong? Are any reproaches so hard to bear as those of one's own heart? Then I hope you will not *covet your neighbour's goods*, but *be contented*; and *labour truly to get your own living and do your duty in that state of life in which it has pleased God to place you*, and strive so to conduct yourself that, by the blessing of God, *your hearts may not reproach you as long as you live*.

I have now concluded my first set of Lectures, in which I hope I have explained to you what the Scriptures teach concerning your duty to God and
your

BOOKS published by the AUTHOR.
[215]
your neighbour—let me call upon you, in the words of an apostle, to practise what you have been taught.

Finally, brethren *, whatsoever things are true, whatsoever things are pure, whatsoever things are of good report; if there be any love of virtue, in your breasts, any desire of praise in your hearts, **THINK** of those things which ye have both learned and received, and do them: then will the **GOD OF PEACE** be with you. **AMEN!**

* Phil. iv. 8, 9.

THE END.

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